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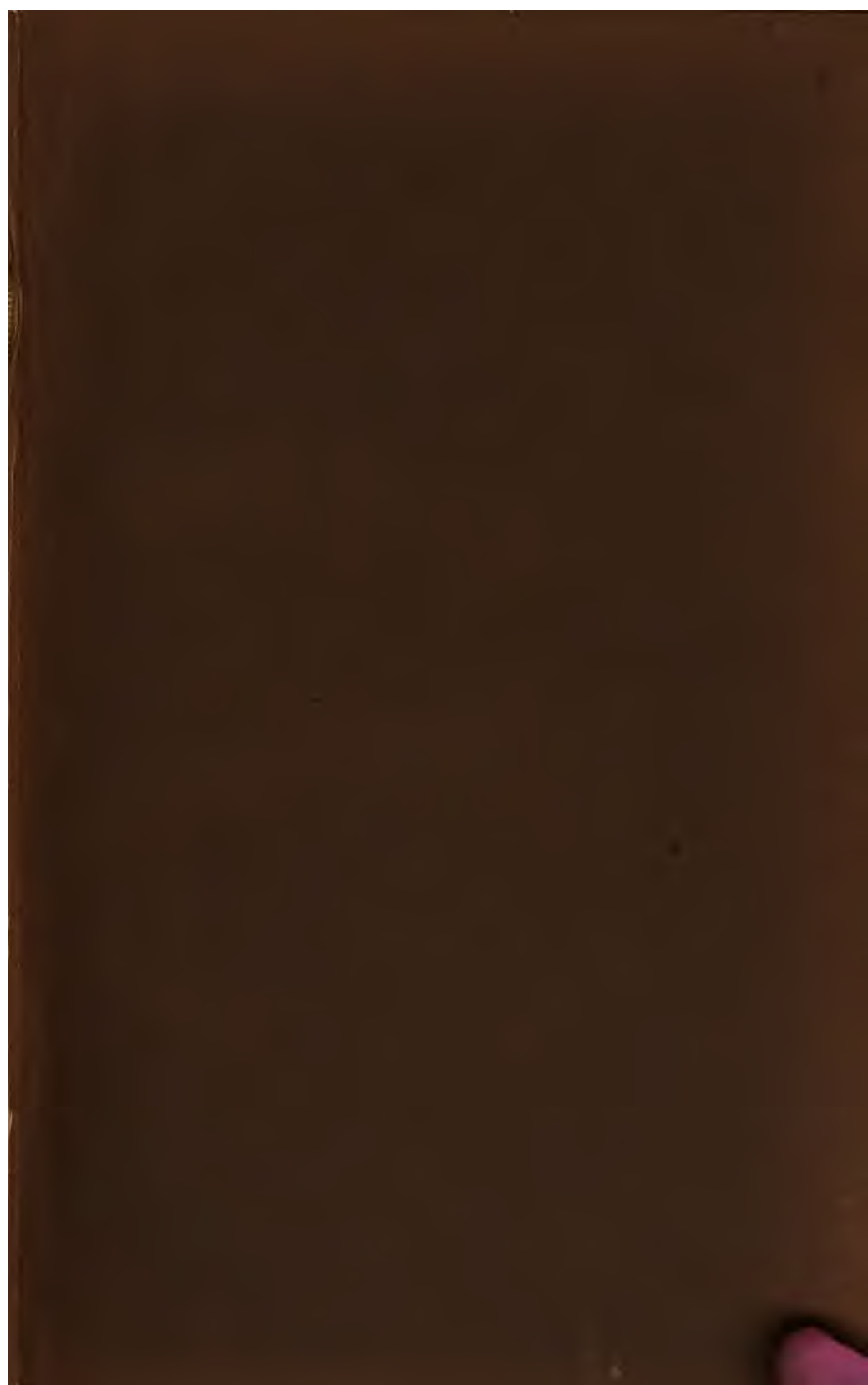
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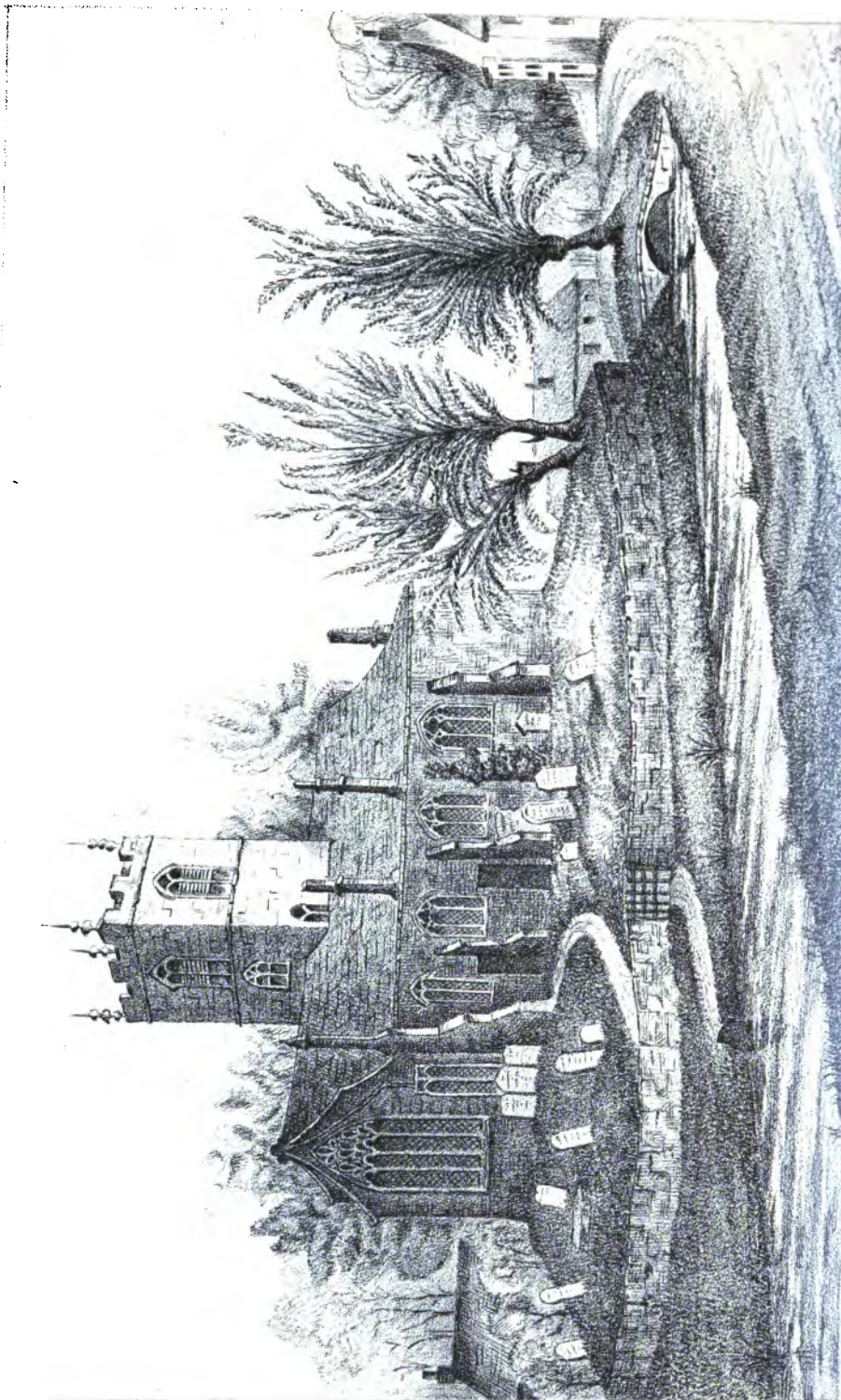
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*Edw. Jackson.*

RESEARCHES INTO THE HISTORY  
OF  
WELTON  
AND ITS NEIGHBOURHOOD:  
WITH A FEW REMARKS,  
*CHIEFLY OF AN ANTIQUARIAN NATURE,*  
ABOUT SOME  
ADJACENT PLACES IN YORKSHIRE  
AND ABOUT THE  
YORKSHIRE LANGUAGE.

BY  
THOMAS THOMPSON, F.S.A.,  
OF  
SPRING HILL, WELTON.

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KINGSTON-UPON-HULL: LENG & CO., 15, SAVILLE-STREET.

—  
1870.



## PREFACE.

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When the Author commenced the following brochure, he had not the least idea of having it printed, but having lent the first part of it to a few friends, they over-persuaded him to do so. It may have a little interest to those residing at and in the immediate neighbourhood of Welton, but the Author conceives that it contains little, if anything, that would be worth reading beyond that district, he has therefore not issued his work to the world at large, but printed it for private circulation only amongst his friends, and such neighbours as may be likely to feel interested in its subject.

Most Authors, believing the Cymbric-Celtic (or Welsh) language to have been the universal language of the Ancient Britons, have sought in it alone for the derivation of the names of our rivers, mountains, boroughs, &c., and the Author does not remember ever to have seen it stated that the powerful tribes called "Brigantii," who dwelt in the mountainous and hilly parts of England during the Roman sway, were Gaels speaking the Gaelic-Celtic tongue, which is still used in the

Highlands of Scotland—this, the Author believes, he has in the second part of his work demonstrated, and thereby has cleared up some doubts which have arisen amongst Antiquarians as to the situation of the ancient town known amongst the Romans by the name of "Isurium," and other similar antiquarian disputes; at any rate he has so far ventilated the subject as to lead others possibly to make further enquiry into it.

To those living in the East and North Ridings of Yorkshire, he thinks that part of his work may be interesting, which proves that our Yorkshire peasantry are in the daily habit of speaking the old Norse or Norwegian language without knowing it; but the proofs of that fact which heap themselves upon one another, seem to the Author so convincing of the broad Yorkshire of those Ridings being substantially the language used by our Danish invaders, that he could not resist saying a few words on the subject.

Hoping, rather than expecting, that his readers may find something to interest or amuse them in this his little work, the Author now bids them adieu.

T. T.

Spring Hill, 1869.

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*The Lithographer has left out the Titles from the  
Lithographic Frontispiece, and that on page 42.—  
They represent the Welton Church, and its Interior,  
prior to its Restoration.*

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PART I.

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## WELTON.



“WELTON.” The name is Saxon. “The Town of Wells,” or rather of Springs, for that is the primary meaning of the Anglo-Saxon word “Well.” In some parts of England, as in many parts of Lincolnshire for instance, springs are still called Wells, although we in Yorkshire for the most part confine the word “Well” to an artificial shaft dug into the earth for the purpose of obtaining or retaining water. Well does Welton deserve its name, for there are there three or four springs (i.e. wells) near the entrance of Welton Dale. Then there is a public well called “Cattle Well,” now within Miss Popple’s back gates, having its perpetually flowing stream conducted to the outside of those gates, but within our own time the gate enclosing the well was erected by the Rev. Miles Popple, with the sanction of the parishioners, who retain the right of taking water from the old well—then there is a public well, now within the gates of the late Mr. Smith’s (formerly Mr. Lowthrop’s) farmstead. In our infancy these gates were placed to the north of that well, which then was an open shaft, whence water was drawn by a rope or chain and bucket. The well was dangerous to children, and Mr. Lowthrop got permission from the parishioners to close it, and place a pump there instead, and to remove the gate to the south, so as to enclose the pump within his farmstead, on condition that the public should always have free right to go to the pump (as formerly they did to the well) for water, and that he and his successors, in the ownership of that farmstead, would for

ever keep the pump in repair and good working order, for the use of the parishioners. Then there is Saint Ann's Well, which supplies Welton House with spring water; and at Melton, which is within the Parish of Welton, there is a well on the south side of the road to Hull, a little to the west of the Lime Trees, standing near the footpath, and which in our infancy was a public open well, but was covered in by the late Mr. John Wilson (to whom all the cottages in Melton belonged), he providing some other means for the cottagers obtaining water. Then at certain times of the year, a brisk spring (or well) breaks out at Melton, and runs between Melton and Welton Townships to the Humber, the spring (or well) is one of those curious intermittent springs known in Yorkshire by the name of "Gypsies," and there are other springs in the grounds of Welton House. Thus richly does the Parish deserve its name of Welton.

Whilst on the subject of derivation, it may be as well to mention that the name of Melton (the other Township in the Parish) is an abbreviated or rapid mode of pronouncing Middle Town—the town midway in this case between Welton and Ferriby—such is the case with all the Meltons, of which there are many in England, and some called indifferently Middleton or Melton. A friend has suggested that Melton may be derived from the Celtic-British (otherwise Welsh) word "Moel," a round hill, and the Saxon "Ton," a town; but the combination of two distinct languages (British and Saxon) in such derivation is fatal to the idea. If the Britons named it, they would have given a purely British name to it, and if the Saxons, a purely Saxon name.

The Township of Welton contains 1,480 acres, that of Melton 900 acres, together 2,380 acres. The population of Welton was in 1861, 688, that of Melton 175, together 863.

The Parish lies at the easternmost end of the Manor of Howden, of which it forms a part, that Manor extending

from the River Derwent eastwards for about twenty miles on the north bank of the rivers Ouse and Humber, up to and adjoining the Parish of North Ferriby, and containing a great number of parishes forming the district known for ages by the name of Howdenshire.

Welton and Melton are two Mesne Manors appendant to and within the Manor of Howden. The Lord of that Manor being the Lord Paramount\* of all the Mesne Manors, of which there are many within Howdenshire, as the Constables of Burton Constable are of all those within Holderness.

The Parish of Welton is bounded by the Parish of North Ferriby on the east and in part on the north also ; by the Parish of Elloughton in other part on the north and on the west, and by the Humber on the south. It lies about eight miles west of the boundary of the Borough of Kingston-upon-Hull, but Brough in Yorkshire is its post town.

It is a vicarage, which was till lately in the patronage of the Crown as lay-rector, having obtained the rectory on the dissolution of the Monasteries in Henry the Eighth's time, and so continued to hold the rectory till in 1859 it was, by Act of Parliament, 22 Victoria, chap. 9, given to Miss Sophia Broadley, of Welton House, in exchange for the rectory of Ecton, in Northamptonshire.

The open lands in the parish were enclosed as to Welton Township by Acts of Parliament, 24th George II. A.D. 1752, and 12th George III. A.D. 1772, and as to the Melton by 11th George III. A.D. 1771, under which the Vicar holds a considerable quantity of land in lieu of tithes, and has also tithe rents issuing from old inclosures, and from some of the new inclosures, under the first mentioned acts, and under both the Lord Paramount of the Manor of Howden (formerly the Bishop of Durham, afterwards the Bishop of Ripon, and now the

\* See 3, Hutchinson, p. 470.

Ecclesiastical Commission) has out-rents from certain of the lands which are commonly called Bishop rents.

Such being the general outline of the Parish of Welton, let us now endeavour to trace its ancient history, and especially let us try to make out, as nearly as we can, when and by whom its Church was built, and as it is essential to such an investigation that the reader should have a correct knowledge of the origin of Parishes and Parish Churches in general, we will now, from our best law writers on the subject, endeavour to elucidate that matter, and then give a very brief history (from the formation of the Saxon Heptarch, A.D. 547 to A.D. 654) of the Kingdom of Deira (comprising the East-Riding of Yorkshire, in which Welton is situated), and of the Kingdom of Mercia, on the south of the Humber, including all Lincolnshire, Northamptonshire, &c., both which kingdoms we shall find connected with our subject. Within such period Christianity was first introduced into these two kingdoms (whose religion before that was Druidical and Saxon); then proceeding with our history, we shall see reason, we think, to believe that soon after A.D. 654, the Welton Church was built. What we shall have to say on those matters is no doubt already well known to most who may read this essay, but as others will be ignorant of them, we set them forth, since a knowledge of those facts is the basis on which our enquiry must be built. Some of the matters to which we may allude will probably at first strike the reader as irrelevant to our enquiry, but in the end we think it will be found that all, more or less, assist in elucidating what may be considered as a main point of our research, viz., the origin of our Parish and Parish Church of Welton.

It appears, then, from Selden's Work on Tithes, that after the introduction of Christianity into England, all land paid tithes to the clergy, but it was left to the choice of the tithe-payer as to what clergyman he would make his payment of

tithe. Whoever received the tithe, however, accounted for it to his Bishop, who it was that sent his clergy as missionaries to particular districts in his province, and fixed the rate of each ones emolument, which emanated from the Bishop's own treasury. Parishes, being districts under the cure of their own permanent parson only, not having then been instituted ; but we learn from Blackstone that as Christianity spread itself, Lords of Manors began, with the approval of their Bishop, to build Churches on their own demesnes, and in order to have divine service performed therein by a permanent clergyman there resident, compelled their tenants to appropriate their tithes to the one officiating minister of the Church so built (instead of leaving their tenants at liberty to pay them to any of the clergy of the diocese as before), and the tract of land, the tithes of which were thus appropriated to one certain parson, became a parish.

Thus we see that the dates of Welton becoming a Parish, and of the erection of its Church by the then Lord of the Manor, would be co-temporary events whenever they may have occurred.

If (as was most generally the case) the Lord of a Manor so erecting a Church was a layman, he, though seized in fee of the land on which he had built the Church, could not in person perform divine service therein, but he would have the advowson of the rectory, or right to appoint some ecclesiastical person as rector or parson of the parish, and once appointed, the Lord of the Manor could not again remove him, so such ecclesiastic thereby became owner of the fee of the Church for his life, or until he resigned, or was deprived of it by his Ecclesiastical Superior, and upon his induction all the tithes and ecclesiastical emoluments of the parish became his own of right (in Latin "*recte*" as of right), and he became what was therefore called "Rector of the Parish," the Lord of the Manor only retaining the advowson of the rectory, or right to

nominate or present a new rector on each vacancy of the rectory, which advowson, till severed by some legal act, continued to be appurtenant to the Manor and passed along with it to each new lord.

Monasteries were *Ecclesiastical* Corporations, AGGREGATE, and as such never died, but had perpetual succession (as new members from time to time entered the Monastic Institution), and as those institutions increased in power, they induced Lords of Manors to make their Manors over to their own Monasteries (pretending that doing so was for the good of their souls), the advowsons of the Churches so built by them passing to the Monastery as appurtenant to the Manors in which those Churches were situated.

Now such Monasteries being ecclesiastical bodies, could hold rectories themselves, and were not like laymen, bound at all events to appoint one particular parson for the Parish Church, but could adopt one of two courses upon having a Church thus made over to them ; they might, if they chose, treat themselves as mere owners of the Manor with its appendant advowson (as the Lord of the Manor before had held it), in which case they, like the former lord, on every vacancy presented an ecclesiastic to be the new rector, who thereupon as formerly, on induction became the owner as of right of all the tithes and emoluments of the living for his life, the Monastery not having power to remove him ; but if the Monastery chose, being itself an ecclesiastical body, it might *appropriate* the rectorship to its own institution, in which case, as being an aggregate corporation which would never die, the Monastery became perpetual rectors of the parish—but it, consisting of many monks, could not in its corporate capacity perform the ministerial duties for the parish as parson of the parish, they were obliged therefore to appoint a particular individual ecclesiastic for that purpose, and as Blackstone says “This officiating minister was in reality no more than the

“deputy or vice-gerent of the appropriators, the then rector, and therefore called Vicarius or Vicar, and his stipend was “at the discretion of the appropriators.”\* Moreover at first he was removable at the appropriators’ pleasure. Such an appropriation of the rectory might be made immediately on the Monastery obtaining the Church with its advowson from the Lord of the Manor, or at any subsequent time when the Monastery chose to do so. We have seen too that Lords of Manors were the original founders of Churches, and as Blackstone says, “they were originally of course the only “patrons of Churches. The right of presentation (says he) so long as it continues annexed to the Manor, is called an “Advowson Appendant, and it will pass and be conveyed “together with the Manor, as incident or appendant thereto, “by a grant of the Manor alone, without adding other words ; “but where the property of the advowson of the rectory has “been once separated from the property of the Manor by “legal conveyance, it is called an Advowson in gross, and “never can be appendant to the Manor any more, but it is “for the future annexed to the person of its owner and not to “his manor or lands.”†

We may here mention that as long as appropriating Monasteries were at liberty to pay their vicars only what they chose, or what they could agree for by way of salary, it was done in so scandalous a manner, that by two statutes 15 Richard II., c. 6, A.D. 1391, and 4 Henry IV., c. 12, A.D. 1402, it was ordained that the vicar should not be a monk, but a secular clergyman, and should no longer be removable at the caprice of his rector, and should be sufficiently endowed at the discretion of the ordinary. Such endowments were often, indeed very generally, made by appropriating to the vicar the small tithes of the parish, the rector (or Monastery) retaining the great tithes of corn, hay, lamb

\* 1 Blackstone, Com. p. 384. † 2 Blackstone, Com. p. 22.



wool, &c., from which general practice the great tithes, in common parlance, are often called Rectorial Tithes, and the small tithes Vicarial Tithes. The law, however, makes no such distinction, for at common law all the tithes, both great and small, are rectorial tithes, and a vicar cannot lay claim to any tithes whatever by common law, but if he does claim any tithes whatever, he must do so by the production of an endowment made in pursuance of the above mentioned statutes, or by shewing an invariable custom for his predecessors in the vicarage to have such tithes, which, in the absence of any express endowment being found, will suffice, if uncontradicted, to raise a presumption that such an endowment has at some time existed, but is lost. In some parishes the rector retained all the tithes, both great and small, and endowed his vicar with a part of the glebe land, or with an annuity in money payable out of his rectory—as is the case at Ferriby—and in some few instances the rector endowed his vicar with all the tithes of the parish, both great and small, retaining the rectory (or advowson of the vicarage) to himself without emolument, but which gave him the successive presentations of the vicars of the parish on vacancies occurring. As true rectors of our ancient parishes have thus real legal rights appurtenant to their office of rector, we fear much confusion may hereafter arise from a sort of titular rectors, having of late been nominally given the title of Rector (under powers obtained by the Ecclesiastical Commissioners, enabling them to authorise certain clergymen so to style themselves), who are but mere incumbents of district Churches after all, but who in time may be found disputing his rights with the real rector of the parish, for every parish has its rector, who has the advowson of and presentation to the vicarage thereof when the living is a vicarage.

We shall soon see how all this becomes applicable to the right investigation and understanding of the history of the Church of Welton, for which end also it is necessary that we

should now at once turn our attention to the early history of the kingdoms of Deira and Mercia under the Heptarchy, and of the times of the introduction of Christianity therein respectively, and by following up our investigation to the time of the Conquest, and comparing events so recorded with the history above given from Selden and Blackstone of the origin of Parishes and of Parish Churches, we think we shall be able to fix the period of the origin of our Parish of Welton within a very few years indeed, and to trace out the Founders of the Church.

At the time of the establishment of the Saxon Heptarchy, A.D. 547, Ida was king of Northumbria, then divided into two kingdoms, viz., Deira, extending from the Humber to the Tyne, and Berenicia, extending from the Tyne to Scotland. The village of Welton, situated in Deira, most probably even then had an existence, as its plentiful supplies of most excellent water would naturally draw inhabitants to settle in their neighbourhood.

King Ida had several sons in England, of whom Adda was the eldest, and besides them, he seems, when he himself invaded England, to have had a kinsman Ella, on the Continent of Europe, who was the son of Yffa, and who, shortly after Ida began to reign over Deira, entered the Humber with a large force of ships and men, and established himself on the hills and country on the north bank of the Humber, where, or within a short distance whereof, he continued to reside for the rest of Ida's life-time, during which period he got the control of the greater part of Deira, affecting to govern it for his kinsman Ida, and in his name, but in reality treating it as his own conquest. His reason for establishing himself on the hills on the north bank of the Humber seems to have been that, from the east side thereof, he could watch the mouth of the Humber, lest any naval force should be sent to attack him by the same route that he had himself entered the kingdom ;

whilst from the west side of the hills he could equally keep a look out for any force Ida (who resided at York) might send down the Ouse to take him by surprise.

In the names of Kirkella, Westella, Elloughton (Ella's Town), Ellerker (Ella's Carr), he has left us memorials of his residence in the neighbourhood of Welton. He by degrees got possession of all that part of Deira on the north of the Humber and Ouse, lying between the Derwent and the Sea, thus embracing the whole East Riding of Yorkshire and part of the North Riding; and the residue of Deira lying further north, became, after Ida's death in A.D. 560, a part of the kingdom of Berenicia, which Ida bequeathed to his son Adda, at the same time giving the diminished kingdom of Deira to Ella, by which means (as Ella was not at all likely to have yielded up possession of Deira had it been given to Adda) he preserved peace between Adda and his kinsman Ella.

The Saxons were at that time all heathens, worshipping the images of the gods and goddesses Teusco, Woden, Thor, Frigga, &c., after whom we still name the days Tuesday, Wednesday, Thursday, and Friday, as the Anglo-Saxons did.

It was during the reign of this King Ella in Deira, that Pope Gregory, seeing some fair children exposed for sale as slaves in Rome, enquired of what nation they were, and was informed they were Angles, on which he exclaimed, "Rightly so, for they have an angelic mien, and should be co-heirs with the angels in heaven." On enquiring from what kingdom in Anglia they came, and being told that of Deira, he exclaimed, "It is well 'de ira dei'" (snatched from God's wrath) "and called to the mercy of Christ." On being informed that the King of Deira was named Ella, he exclaimed "Alleluiah, the praise of God, the Creator ought to be sung in that country." The Pope seems to have been so impressed on the occasion, and perhaps so well pleased with his puns, that he sent Augustine and other Monks to Britain to convert the natives

to Christianity. Possibly, therefore, these fair children of Deira, seen by him exposed for sale, may have come from the neighbourhood of Welton—at all events they came from the East-Riding of Yorkshire. There is no historic record, however, of Augustine when in England, having ever proceeded so far north as Deira: he laboured chiefly in Kent, and in the South of England, where he converted kings and many of the people to Christianity.

There is a tradition indeed that he came into the neighbourhood of Welton, and preached from the large stone near Drewton-on-the-Wolds, and it seems not improbable that he would visit the country whence the four slaves had been brought which had led to his mission; but as we have said, there is no written account of his having done so, the nearest approach to it being that it is said in the history of his mission that he contemplated establishing a Bishop's See at York; but, however, it is certain he did not found the See at York, and whether he ever visited Deira or not, both king and the people of Deira remained Pagans long after his time.

On Ella's death in A.D. 588, he was not immediately succeeded by his own infant son, but by Ethelfred, who had married his daughter Acca, and it was on Ethelfred's death in A.D. 617, that Edwin Ella's son reigned in Deira—he married Ethelburga, a daughter of Ethelbert, King of Kent, and she being a Christian, had only consented to the match on condition that her Pagan husband would permit her to have the free exercise of her own religion, and also allow Paulinus, her chaplain, to reside wherever she herself might be: that was agreed to and faithfully performed by King Edwin. It was this Paulinus who introduced Christianity into Deira, and we strongly suspect the similarity of name has given rise to the very apocryphal tradition that the Apostle St. Paul himself visited Britain in one of those "Journeyings oft" he mentions.

The date and history of the first introduction of Christianity into Deira is worthy of being kept in mind, inasmuch as clearly before then there could be no Christian Church at Welton.

On the death of King Ida, Ella seems to have ceased to reside on the hills at Westella, &c., on the north bank of the Humber, and to have removed to the late Ida's regal palace at York, where also his successors on the throne of Deira afterwards resided; but having also a summer palace or retreat, as the Venerable Bede mentions, a few miles to the east of the Derwent, and which for reasons too lengthy to be here fully set forth, we conclude to have been at Londesborough, a name compounded of two ancient Brigantian-British (Gaelic-Celtic) words, "Lonn and Burgh," signifying the powerful one's fortress, or king's fortress or castle,\* and which, probably even in the time of the Britons, had been a royal fortress. Not far from that summer palace there existed the great heathen temple of the district, at a place the Romans called "Delgovitia," which seems to have been latinised from Cymbric Celtic-British (Welsh) words (probably the British name of the place) Delgovine, meaning "the place of the image of the gods."

At this summer palace at Londesborough, the Christian Queen Ethelburga seems to have resided, and was assisted in her devotions by Paulinus—whilst the Pagan Monarch Edwin, her husband, had the Pagan service performed for himself by Coiffi, the high priest of the heathen temple at Delgovine, and

\* When the writer was accompanied by an old Gael or Highlander over the Ruins of the Castle near Oban, called "Dunstaffnage," the latter pointed out an island, where, he said, "the most ancient of the Kings of Scotland were buried, and where there were the ruins of an 'old castle of theirs called 'Dunlonn,' signifying the Castle of the King 'or powerful one.' You English don't seem to know it," said he, "but the same is the derivation of the name of your capital, London. 'There was, before the Romans came, a king's castle, where the town of 'London stands, called 'Lonn-dun, the King's or powerful one's castle.'"

doubtless both the Queen and Paulinus would at times speak to the king of the nature of Christian doctrine, and that great mystery of godliness God manifest in the flesh in the person of Christ,—this, and certain supposed miraculous interventions of providence in the course of his life (mentioned by Bede in his Ecclesiastical History), seem to have induced Edwin, in A.D. 626, to summon a council to meet at his said summer palace in Deira Walde, which has generally been translated “The Palace in the Wood of Deira,” but although the Saxon word “Walde” does bear the meaning of “a wood,” it is also the word signifying “a hill,” and as it is always applied in the Saxon chronicle to the *hilly part* of Deira, in contradistinction to “Cava Deira,” the low part of Deira, we have no doubt but the true translation is the summer palace “in the Wolds of Deira.” In fact at Londesborough. Indeed from the circumstances about to be narrated, it must have been there or in that neighbourhood. Bede reports the proceedings and speeches of the council at some length, but it suffices for our purpose to mention that the Pagan High Priest Coiffi, who was present, was so struck with what he had heard, that he requested that Paulinus might preach before them on the subject of the Christian Doctrine, he did so, and then, Coiffi, as mentioned by Bede in the 13th chapter of his Ecclesiastical History, said “I have long since been sensible that there was “nothing in that which we worshipped, because the more “diligently I sought after truth in that worship, the less I “found it, but now I freely confess that such truth evidently “appears in this preaching as can confer on us the gifts of “life, of salvation and of eternal happiness, for which reason “I advise, O King, that we instantly abjure and set fire to “those temples and altars which we have consecrated without “reaping any benefit from them.”

Bede goes on to say, “In short the king publicly gave

"his license for Paulinus to preach the gospel, and renouncing  
 "idolatry, declared he received the faith of Christ, and when  
 "he inquired of the High Priest who should first profane the  
 "altars and temples of their idols, with the enclosures that  
 "were about them, he answered 'I, (for who can more properly  
 "'than myself destroy those things which I worshipped through  
 "'ignorance) for an example to all others through the wisdom  
 "'that has been given me by the true God.' Then immediately,  
 "in contempt of his former superstition, he desired the king  
 "to furnish him with arms and a stallion, and mounting the  
 "same, he set out to destroy the idols, for it was not lawful  
 "before for the High Priest either to carry arms or ride on any  
 "but a mare. Having therefore girt a sword about him, with  
 "a spear in his hand, he mounted the king's stallion and pro-  
 "ceeded to the idols. The multitude beholding it, concluded  
 "he was distracted, but he lost no time, for so soon as he drew  
 "near to the temple he profaned the same, casting into it the  
 "spear which he held, and rejoicing in the knowledge of the  
 "worship of the true God, he commanded his companions to  
 "destroy the temple, with all its enclosures, with fire. This  
 "place, where idols were, is still shewn, not far from York to  
 "the eastward beyond the River Derwent, and is now called  
 "Godmundingham, where the priest, by the inspiration of  
 "the true God, profaned the altars which he himself had  
 "consecrated."

Now as the Venerable Bede was born in A.D. 673, we  
 may look on the above certainly as veritable history, which  
 Bede might have had from the mouths of those who were co-  
 temporaries of the events thus happening in A.D. 626—little  
 more than thirty-seven years before his birth. Thus was  
 Christianity first introduced into the kingdom of Deira, in  
 which kingdom Welton was situated. Bede goes on to tell us  
 that King Edwin received the washing of regeneration or

baptism at York, on Easter-day, A.D. 627, and the eleventh year of his reign, in the Church of Saint Peter, which he himself had built of wood, whilst he was being instructed previous to his baptism, and where he established an Archbishopial See, and appointed Paulinus to be the first Archbishop of York—and he tells us that Edwin soon after built a larger and nobler Church of stone, in the midst whereof he directed the same oratory he had first erected should be enclosed. Such was the origin of York Minster and the Diocese of York, and such the introduction of Christianity into Deira.

We are told by Bede, that after these events a Church was built at Godmundingham, where the idols' temple had been. The name, Godmundingham, is Anglo-Saxon, and composed of the words "God" and "Mund" (one way of their writing "man,")\* "Ing" (a people or tribe), and "Ham" (a house or dwelling)—that is Godmundingham, "the dwelling-place of the God-man's people." The modern name "Godmanham" is also Anglo-Saxon, and probably was the real name which Bede at a distance spelt "Godmundingham." Godmanham means in fact "The God-man's home or house," and was most probably the name given to the Church there built as above mentioned, alluding to the united divine and human nature of Christ—we should now say Christ's Church—the fact of Christ having taken our nature upon Him in order to our redemption, seems to have been what impressed itself most forcibly on the Saxon mind. We apprehend, with Camden, that prior to the God-man's House or Church being built there, it had gone by the British name of "Delgovine," that is "the place of the images of the gods," from the Cymbric-British or Welsh words "Delw"—an image or idol, and "gody," a house (see Camden's

\* In the East-Riding district, "man" is often pronounced still "mun"—as "now mun what is te about."



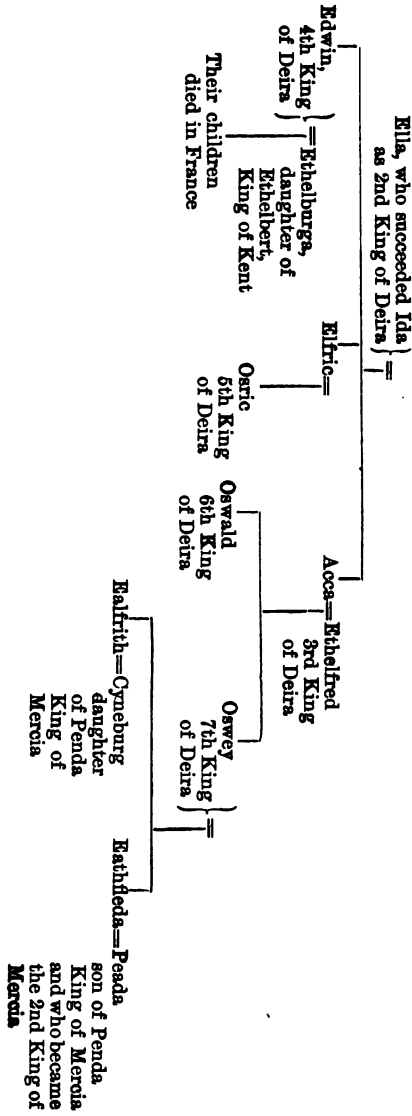
Brittanica, page 711). It is clear that it had changed its former name (whatever that was) during the few years that passed between Edwin's conversion and the time when Bede wrote, as is evident from his expression, "this place where the "idols were is *now* called 'Godmundingham.'” Having now shewn A.D. 626, to have been the time when the Christian religion was introduced into Deira, and before which Welton Church could not have been built, we will proceed with our history very briefly till we come to the earliest time in which we find the Church of Welton mentioned, we shall then have arrived at two dates between which, at some still uncertain date, some uncertain parties must have built it, and will then endeavour to reduce those uncertainties to something like a certainty, or at all events a very high probability.

In A.D. 634, Edwin was killed, and Paulinus escaped with Queen Ethelburga and her two infant children to Kent,—he, Edwin, was succeeded in the Crown of Deira by Osric, a grandson of Ella by Elfric his son, and in the same year on Osric's death in A.D. 642 (Edwin's children having died in France), Oswald, grandson of Ella, by his daughter Acca, the wife of Ethelfred, became King of Deira, and he also died the same year, and then Oswey, his brother, came to the crown. We need not trace the Crown of Deira further, but may mention that King Oswey of Deira had a son Ealfrith, who married Cyneburg, a daughter of King Penda of Mercia, and who had also a daughter Eathfleda, who married Peada, son of King Penda of Mercia, and which Peada himself became King of Mercia in A.D. 655.

These intermarriages between the Royal Houses of Deira and Mercia have some bearing on our subject, as we shall presently see, but we will now turn our attention back to the kingdom of Mercia, lying on the south side of the Humber, which comprised all Lincolnshire and Northamptonshire,

besides other places. In A.D. 626, Penda, a ferocious pagan, and troublesome fellow to all his neighbours, became King of Mercia, and whilst Deira, between the reigns of Edwin and Oswey in A.D. 650, had, as we have seen, six kings, Mercia had only this one, Penda, who had several sons and daughters, but those only whom we need notice are his sons Peada and Wulfhere, and his daughter Cyneburg, all of whom, like their father, were heathens ; but the daughter Cyneburg married, as mentioned above, Ealfrith, sometimes called Althfrid, son of the Christian Oswey, King of Deira, and who herself became a Christian—this marriage led to Peada and Wulfhere, her brothers, visiting the Court of Oswey of Deira, and a great friendship was established between the younger branches of the two families, in the course of which Peada offered marriage to Oswey's daughter Ealhflæda, but she being a Christian, refused to marry a heathen—this probably led both Peada and his brother Wulfhere to enquire into the tenets of Christianity, and they both became converts to its doctrines—afterwards Peada renewed his suit to Ealhflæda, and she married him. It was feared that these conversions of his offspring would have roused the anger of their father Penda, who had shewn himself a violent fanatic, engaging in most of his wars only on account of his opponents' Christianity ; but as Bede says in references to the intermarriages, " though the old king " persevered in his attachment to the religion of his ancestors, " he expressed his admiration of the morality of the gospel, " and permitted it to be taught to his subjects. To the converts, " however, he shrewdly observed, that as they had preferred " the new worship, it was but just that they should practice " its precepts, and that every individual would incur his displeasure who should unite the manners of the Paganism he " had abjured with the profession of the ' Christianity he " 'had embraced.'"

The following brief pedigree of Ella's descendants will elucidate the descent of the Crown of Deira upon Ida's death :



Notwithstanding all Penda's speech to his sons, the old pagan declared, in A.D. 655, he would exterminate the inhabitants of Deira, and with a large force he invaded Oswey's kingdom, when Oswey and his son Ealfrith (old Penda's own son-in-law) headed their army to defend their kingdom. At last the armies met at a place called Winwidfield, when Penda was defeated and killed in the 80th year of his age, A.D. 656. Thereupon Peada, his son (and who was son-in-law of Oswey) became King of Mercia, who, however, was killed at the Easter following, and was succeeded by his brother Wulfhere, A.D. 657.

In the time of King Peada, we learn from the Anglo-Saxon chronicle, that he and Oswey, King of Deira (his father-in-law) came "together and agreed that they would rear a monastery to the glory of Christ and the House of Saint Peter, and named it Medeshampstede, since called Peterborough." It seems from the Anglo-Saxon chronicle, that Peada and Oswey began the foundations of the monastery, and wrought thereon, and then committed it to a monk, who was called Sexwulf, who was nobly born, rich in a worldly sense, greatly God's friend, and all the country loved him." It goes on to say "This year, A.D. 657, Peada died, and Wulfhere, the son of Penda, succeeded to the kingdom of the Mercians. In his time the Abbey of Medeshampstede, which his brother had begun, waxed very rich, Wulfhere the king favoured it much for the love of Peada, his brother, and for the love of Oswey of Deira, his brother by baptism, and for the love of Abbot Sexwulf, and he said he would dignify and honour it, and this by the council of Ethelred and Merwall, his brothers, and Kyneburg and Kyneswith, his sisters, and he did so. Then the King Wulfhere said to the Abbot 'Lo, I have sent for thee, beloved Sexwulf, for the behoof of my soul, and I will tell thee plainly for why—my brother Peada (of Mercia), and my dear friend Oswey of Deira, began a

“‘monastery to the glory of Christ and St. Peter ; but my  
 “‘brother, as it has pleased Christ, is departed this life, and  
 “‘so my prayer to thee is, beloved friend, that they work  
 “‘diligently on the work, and I will find thee gold and silver,  
 “‘land and possessions, and all that behoveth thereto.’ Then  
 “the Abbot went home, and began to build, and he so sped,  
 “by the grace of Christ, that in a few years the monastery  
 “was ready. When King Wulfhere heard that, he was very  
 “glad—he bade send throughout the nation after all his  
 “Thanes, after the Archbishop Deusdedit, and after the  
 “Bishops, and after his Earls, and after all who loved God,  
 “that they should come to him, and he set a day on which  
 “the monastery should be hallowed.”

The Anglo-Saxon chronicle then gives an interesting account of the consecration of the Monastery, and of numerous Manors around it in Lincolnshire and Northamptonshire, with which Wulfhere endowed it. The chronicle also relates that King Wulfhere said, “The gift is but  
 “little, but it is my will that they shall hold it so royally,  
 “*that neither gelt nor tribute* be taken from it, except for the  
 “monks alone, and thus free I will make it, that it be subject  
 “to Rome alone—and I beg of those who may come after, be  
 “they my sons, be they my brothers, or kings that come after  
 “me, that our gift may stand even as they would be partakers  
 “of life eternal and would escape everlasting torment. Who-  
 “soever shall take from this our gift, or the gifts of others  
 “goods, then may the heavenly Gate-ward (St. Peter) take from  
 “him the kingdom of heaven, and whosoever will increase it,  
 “may the heavenly Gate-ward increase his state in heaven.”

It may seem an odd thing, but it will, we think, become apparent as we proceed, that in this declaration of Wulfhere’s, we have the first link in the chain of events which has terminated in the Broadley family becoming possessed of the advowson of Welton Vicarage.

Oswey, King of Deira, was one of those who set his name to the above grant, as a witness, thus—

“And I, Oswey, King of the Northumbrians, the benefactor  
 “(Amicus) of this Monastery, and of Abbot Sexwulf,  
 “approve of it with the Cross of Christ ✠”

The Latin word “Amicus” does not merely mean one possessing friendly feelings, but is also translated “a patron or benefactor.”

The Anglo-Saxon chronicle at that place makes no mention of any other persons endowing the Monastery except Wulfhere, yet we may be well assured that King Oswey of Deira, who had, as we have seen, joined in the original founding and building of it, and who calls himself in the consecration deed “the friend,” that is “the patron or benefactor” of this Monastery, would also give lands and possessions to it, such being the way in which friendship was shewn to a Monastery, and that fact not being named by the Anglo-Saxon chronicle when describing the consecration, does not militate against such a supposition, for in A.D. 675, Wulfhere of Mercia, died, and his brother Ethelred reigned in his stead, and the chronicle then states that he, Wulfhere, also had given additional possessions in Lincolnshire to Medeshampstede, and from the grant which the chronicle then sets forth, it appears that in the year 675, Wulfhere’s *brothers and sisters had likewise* in his lifetime, and most probably at the dedication of the Monastery, been benefactors of it, although those facts, we see, were not mentioned where the Saxon chronicle describes Wulfhere’s gifts. The above mentioned document or grant begins thus :

“All things which my brother *Peada* and my brother  
 “Wulfhere, and my sisters *Kyneburg and Kyneswith*,  
 “gave and granted to St. Peter and to the Abbot, it is  
 “my will shall stand, and I will it now this day. I  
 “give to St. Peter at his Minster at Medeshampstede,  
 “these lands, that is to say Bredon, Repings, &c., &c.

“These lands I give St. Peter as freely as myself  
 “possessed them, and so that none of my successors  
 “take anything therefrom, and if any one do so let  
 “him have the curse of the Pope of Rome, &c., &c.”

Thus we see that possessions, &c., had been given by Peada, Kyneburg and Kyneswith, though not before named when Wulfhere's grants are set out; and there are reasons for believing that Oswey of Deira (who had joined in founding and building it, and called himself its friend or patron), did so too, and in all probability it was he who gave to the Monastery the Manor of Howden in Deira—of which Manor we have noticed before Welton is part and parcel—at all events we shall soon find that, by some means, the Monastery of Medeshampstede in Mercia had become Lord of the Manor of Howden in Deira, and when we consider that in the days of the Saxons and Scandinavians, their leaders, who invaded England, did not do so merely to change the reigning dynasty and in order to become sovereigns of the conquered country, but that they usually slew and drove away all the chief inhabitants of the country invaded, seizing on their possessions for their own enjoyment, so we may well conclude that when Ella, after he had entered the Humber, made himself master of the country on the north bank of the Humber and Ouse, he would as usual in such cases drive away or kill the original landowners and seize their possessions, amongst which, as adjoining the Rivers Humber and Ouse (the military highway from York), would of course be the Manor of Howden, embracing Welton and other places westward of it up to the River Derwent, and then those crown possessions subsequently following the descent of the crown of Deira, would thus come to the hands of King Oswey as sovereign of Deira, and so continue to the time when he joined in building Medeshampstede Monastery, and as the Manor of Howden, we shall see, by some means undoubtedly was found after that time to be a possession of Medeshampstede,

who so likely as Oswey, the (*amicus*) benefactor and part founder of that abbey, to have conferred it upon that Monastery.

It is evident that Oswey, who joined in building the Monastery, if he endowed it with any lands at all, must have done so from his possessions in *Deira*, for he could have none in Mercia, which had till just prior to the building of the Monastery of Medeshampstede, from the days of Ida, King of Deira and Berenicia, been held by their enemy Penda, the fierce King of Mercia. It is therefore most probable that Oswey granted his Manor of Howden to the Monastery of Medeshampstede at the time of its consecration by Wulfhere, or when he first joined Peada in founding it.

In A.D. 675, when King Ethelred made the additional gift to Medeshampstede, he sent, according to the Anglo-Saxon chronicle "Bishop Wilfred to Rome to Pope Agatha, and shewed "him by letter how his brothers Peada and Wulfhere, and Sex-  
"wulf the Abbot, had built a Minster, which was called Medes-  
"hampstede, and that they had freed it against king and against  
"bishops of all services, and besought him to assent to it with  
"his rescript, &c. Thereupon the Pope sent this rescript—  
" 'I, Agatha, Pope of Rome, &c., &c., I ordain, &c., that neither  
"King nor Bishop nor Earl, nor any man, have any claim nor  
"any tribute, gelt, or military service, neither let any man  
"exact any kind of service from the Abbacy of Medeshamp-  
"stede, &c., &c. Now will I say in a word, that who so ob-  
"serveth this rescript and this decree, let him be ever dwelling  
"with God Almighty in the kingdom of heaven, and who  
"breaketh through it let him be excommunicated and thrust  
"down with Judas and with all the devils in hell, unless he  
"turn to repentance. Amen.' "

After the Monastery and Minster of Medeshampstede was completed, the Abbot thereof set the masons, &c., whom he had employed thereon, to build *Churches* in the various



Manors with which the Monastery had been endowed by Peada, Wulfhere, and others, thus forming them into Parishes in the way described by Blackstone as before mentioned.

A.D. 680—So many expert masons from France were in England at this time, that they formed themselves into a lodge of Free Masons, under the direction of Bennett, Abbot of Wirral, who was afterwards appointed by the King of Mercia (Kenred or Cenred) inspector of Masons' Lodges and general superintendant of Masons. See Preston on Masonry, page 171.

In the year 870, the Monastery of Medeshampstede was destroyed by the Danes, and all the monks slain, and as Ingulphus informs us, the altars, muniments, library, and evidences of the Monastery were destroyed and torn to pieces, and the Church or Cathedral destroyed by fire, which lasted fifteen days, and the year after, Beorred, King of Mercia, took possession of their lands. The Abbey and Minster continued a ruin for near one hundred years, when about A.D. 966, its restoration was commenced by Athelwold, Bishop of Winchester, and King Edgar, and at that time a few of the charters of the Monastery were found in the ruins.

The re-edification was completed in A.D. 970, and its name changed to Peterborough. At that time the King restored to the Monastery its former possessions, and amongst them the Manor of Howden. The destruction of the Monastery's muniments by the Danes in A.D. 870, accounts for no record remaining of how the Monastery obtained that Manor originally.

We may now pass over many years in which nothing that bears upon the origin of Welton as a distinct Parish seems to have occurred.

In A.D. 1013, in the reign of Ethelred, the second king over all England, the Danes had become very troublesome by their invasion of England, and the King, to get quit of their ravages, adopted the very questionable policy of agreeing to

pay them a certain annual tribute to bribe them to leave the kingdom at peace. The money for that purpose was raised by a sort of property tax, which, from the purpose to which it was applied, attained the name of "Danegelt," that is Danegold or Danetax.

The Danegelt was first levied in A.D. 1013, and lasted till A.D. 1052, when from the discontent it occasioned, King Edward the Confessor abolished it.

It was A.D. 1042, when King Edward the Confessor ascended the English throne, and we find that in his reign the Abbot of Peterborough refused to pay his portion of the Danegelt; the reason of his refusal is not stated, but we may safely conclude he relied on the grants which King Wulfhere and King Ethelred had made to Medeshampstede, and which were, as we have seen, confirmed by the Pope, whereby that Monastery was to be free of all tribute and gelt, either to king or bishop, so that doubtless the Abbot of Peterborough believed the King could not legally, and would not therefore dare to enforce payment of the Danegelt from him in respect of the possessions of Peterborough's Monastery. However, Edward the Confessor seems to have thought as he paid full tribute to the Danes, and the Monastery had their full share of the benefit and protection, so they ought to pay their share of the tax also, and as they obstinately persisted in claiming freedom from Danegelt, the King adopted the convenient plan of seizing upon a material guarantee (as the modern expression is), and that material guarantee, we learn from the chronicle of John, Abbot of Peterborough, quoted by Dugdale, was the Manor of Howden, which we thus for the first time, in any written document, discover to have been part of the possessions of the Abbot and Monastery of Medeshampstede, otherwise Peterborough.

John, the Abbot's words are, after mentioning the seizure of Howden Manor by the King, "unde factum est ut ecclesia

"ista et multoe alic perdidierunt," that is—"Whereby the fact is that that Church (Howden), with many others, were lost."

The "many others" were those Churches in the Manor of Howden, which were then still appendant thereto, for we may remember Blackstone informs us, unless severed by some express act, Churches built by Lords, i.e. the advowsons thereof remained appendant to their Manors, and would pass along with the Manors themselves without being specially named in any grant of them, until after such time as they should happen to be separately and specifically granted by the Lords of the Manor to some other party, and so their appendancy become severed.

Amongst those "many others" we shall soon see that the Churches of Welton, Brantingham, and Walkington were included, and consequently that Welton Church was in existence in or about the year 1048, for Edward the Confessor's said seizure took place during the Abbacy of Alsinus, of Peterborough, who died in A.D. 1055, and as Edward the Confessor only came to the throne in A.D. 1042, it must have been within the first twelve years of his reign that he seized the Manor of Howden, with its appendant Church of Welton, from which date we may deduct three more years, for owing to its unpopularity the Danegelt was abolished in A.D. 1051, so that it was prior to A.D. 1048 that Howden and Welton Church, through Edward's seizure thereof, became the property of the Crown. Welton Church could not have been built before A.D. 626, when, as we have seen, Paulinus converted King Edwin of Deira to Christianity, and so first introduced Christianity into Deira, and it (Welton Church) would seem to have been in existence prior to 1048, so that it is during that interval of 422 years between A.D. 626 and 1048, that we must endeavour to discover who built it. We may, moreover,

as we shall see, on *other* grounds, safely conclude that Welton Church was one of "those many others" in existence in 1048, which, besides the Howden Church, were lost to the Monastery on the seizure of Howden Manor by Edward the Confessor; for we shall presently find that William the Conqueror granted to the Bishop of Durham the Manor of Howden, which, as being at the Conquest still a crown possession, had come to him by that event, and the Prior of Durham expressly, as we shall see, mentions the Church of Welton as having passed by the grant of the Manor of Howden, though not specifically named in that grant. Now William was no Church builder, he had too many state affairs to look to after his conquest—his predecessor Harold, the successor of Edward the Confessor, during the one short year he reigned, could not have built it, and Edward the Confessor, between the year 1048 and 1066, was too much engaged with his Scotch and Welsh wars, the Civil Wars, and wars with Danish invaders, &c., &c., to have given his attention to Church building, so we may on all those grounds rest assured that Welton Church was built after A.D. 626 and before 1048, and of that 422 years there was another hundred years (from A.D. 870 to 970), when the Monastery of Medeshampstede, the owner of Howden Manor, was dis-seized of all its possessions, and so was then too poor to have built a church in it. It must, therefore, have either been built between A.D. 626, when Deira became Christianized, and A.D. 870, when Medeshampstede was burnt, or else between A.D. 970, when the Monastery of Medeshampstede was rebuilt and regained its property, and A.D. 1040, when Edward the Confessor seized of the Manor of Howden. During the latter period of 78 years, three Abbots ruled at Peterborough Monastery—Adolfus, Kenulfus, and Elsinus. The first had enough on his hands in rebuilding Peterborough Cathedral, which for many years sorely taxed the revenues of the Abbey, to which its possessions had but so lately been

restored. Kenulfus and Elsinus employed themselves in increasing the *literary* treasures of the Abbey, and in improving its diminished revenues, so that they would not be likely to spend money in building Churches in the most distant part of the Monastery's possessions, viz., the Manor of Howden.

We must then resort to the 244 years between A.D. 626 and 870, in searching for the probable period of the Lord of the Manor of Howden having built Welton Church, and assigned to it its Parish within that Manor. Now we know that King Edwin of Deira only lived six years (till A.D. 633) after his conversion to Christianity, and during that time was fully employed in building York Cathedral as a memorial of his baptism at York, which leaves him no leisure time for building Welton Church. Osric, his successor, did not reign a year, and so would be no Church builder, his times, as well as those of Oswald his successor (who was slain by Penda in A.D. 642), were too troublesome for Church building, being constantly occupied with watching the movements of Oswio, King of Berenicia, the rival competitor for the throne of Deira, by whom Oswald was slain in 651. Oswald then scarce can have had thoughts of Church building.

None of those kings (who no doubt were Lords of the Manor of Howden) would seem likely therefore to have built Welton Church.

We now arrive at the reign of Oswey of Deira, who joined the King of Mercia in building the Monastery of Medeshampstede (now Peterborough), which in A.D. 664, was completed. King Oswey is described as a friend or patron of the Monastery, which means a benefactor in the way of donation to it—what that donation consisted of is not recorded, but in no other way but by *his* gift can we conceive that the Monastery of Medeshampstede in Mercia became, as it undoubtedly did become, Lord of the Manor of the distant Manor of Howden in Deira.

When Sexwulf had finished building the Monastery, he had in his employ many masons and others skilful in the erection of ecclesiastical structures, who most probably had been brought over by him from France, Belgium, and Spain, and who seem to have been employed by him, after erecting the Monastery, in erecting Churches in various Manors in Lincolnshire and Northamptonshire, that had been given to the Abbey by Wulfhere, thereby creating them into parishes, and the probability is that he it was, who by the means of those same workmen, and from the funds of his Abbey, built Welton, Brantingham, Walkington, and other Churches in his Manor of Howden, which Manor, as we have seen, after the conquest, came into the hands of William the Conqueror as part of the crown property, since which time Welton has had no further connexion with Peterborough.

The dedication of the Church of Welton to Saint Helen may, in some small degree, aid the supposition that the Abbot of Peterborough was the founder of Welton Church, for Saint Helen was the daughter of Coel, a British King, according to Geoffry of Monmouth, of the Kingdom of Kaer celvin, which extended, from Colchester to Northamptonshire, in which Peterborough is situate. She, Helen, was the mother of Constantine the Great, his father Constantius having married for his first wife this Helen, daughter of King Coel, King Cole, that "Jolly old soul" of the old English song. Helen having after her son's death gone to Palestine, was said there to have found the cross on which our Saviour died, and so became famous for what is appropriately called the "Invention of the Cross," whatever be the meaning one may attach to that word, and thereupon was made a Saint. Saint Helen then was highly esteemed in her own country about Peterborough, and a likely Saint for an Abbot of Peterborough to dedicate a Church to. Another fact tending to confirm the idea that Welton Church was built by the

Abbot of Medeshampstede (or Peterborough) by the hands of his masons and others in his employ, when they had finished the Monastery and Cathedral at Peterborough, is the similarity in style of architecture of parts of the Church to parts of that Cathedral. The window of the south transept of the Church, and its east window for instance, both in form and tracery, are nearly similar to others found in the Cathedral, and the same may be said of the windows in three compartments on the north side of the Church, resembling in a great degree others found in the upper part of the Cathedral, from which we surmise that the masons at Welton probably drew their ideas from work they had executed at Medeshampstede. Thus by a system of exhausting dates we arrive at the conclusion that within a few years after A.D. 664, and certainly before A.D. 870, Welton Church was built by the Monastery of Medeshampstede or Peterborough, then Lords of the Manor of Howden, and most likely during the time of that accomplished Church builder Sexwulfus, soon after he had finished Peterborough Cathedral.

The Church at Howden is much in the same style of architecture as Welton, but was added to in a later style by various Bishops of Durham, and both Churches must have been built in Saxon times originally, for they, as we have seen, were seized into the crown's hands as appurtenant to the Manor of Howden in the time of the Saxon King Edward the Confessor, so must have been built before that event; yet both Howden and Welton Churches, and others that were appendant on Howden Manor, are built with pointed arches, not the round Saxon arch, and dogmatic antiquaries might probably set them down as structures of the Norman period. The fact is, we fear, that ecclesiastical antiquaries are sadly too dogmatising in fixing precise dates to the erection of ecclesiastic buildings. Such dates cannot be positively determined from the architectural style of any building, but a guess (often an erroneous one)

may be made therefrom. The heavy short pillars and round arch were no doubt in use by Saxon architects, yet we have long been of opinion, and are perfectly satisfied, that most erroneous ideas are generally entertained on the subject of the ecclesiastic architecture that was in general use in England during the Saxon era. Beyond doubt that style which is usually termed Saxon was peculiar to the *Saxon* architects and masons, but they were few in number, the Cathedrals, Abbeys, and Parish Churches in England being all built nearly about the same time, viz., within the two or three centuries succeeding the introduction of Christianity, therefore great numbers of continental masons and architects were necessarily imported from the Continent for that purpose, who worked according to their own style, not that of the Saxons—hence the few Churches now to be found built in the genuine Saxon style of architecture. We have seen that in A.D. 680 foreign masons were so numerous as to be formed into lodges.

The general opinion seems, however, to be that the ecclesiastical buildings of Saxon times in England were almost *exclusively* built with short stout massive pillars and the round arches so well known as Saxon architecture. Such, however, we are convinced, was very far indeed from being the fact. Archæologists are themselves beginning to relax in the dogmatic opinions hitherto maintained as to the power of assigning dates to Church architecture from style only, but we are convinced they will have to give yet greater latitude to the early period of the introduction of the pointed arch into England than they are even now disposed to yield. In A.D. 1868, at the meeting of the Royal Archæological Institute at Lancaster, the Rev. J. L. Petit read an account of the Church of Cartsmel Priory, in which both round and pointed arches occur opposite each other. The Chairman (Mr. Parkes) in moving a vote of thanks to Mr. Petit said "They must not consider the form of arch in a building as a



"guide to its age—it was in fact no guide to the date, they "must look to the moulding and tracery."

We, however, consider moulding and tracery also as no *decisive* criterions of date, inasmuch as many of the ecclesiastic buildings in England in Saxon times were executed by continental architects and masons with mouldings and tracery in that more advanced style of Gothic architecture they had been accustomed to in their own countries. This very extensive employment of foreign masons seems to have been lost sight of by the writers who pretend to decide the age of a Church from the form of its arches, mouldings, or tracery.

The number of *Saxon* masons in England, when the Saxons became Christianized, *was but small*, for there had previously been but a small demand for their services; their number indeed was quite inadequate to the sudden demand for architects and masons caused by the sudden Christianizing of the Saxons, and the consequent numerous erections of Churches by Lords of Manors, which led to the division of England into Parishes during the Saxon period, more especially so in the early part of the 494 years of which the Saxon age in the North of England consisted, viz., from A.D. 547, the time of the Heptarchy, to 1041, the reign of Edward the Confessor—for it was within *that period* that England was divided into Parishes, which at the time of Pope Nicholas's taxation, it appears were between 9,300 and 9,500 in number. Now we have seen from the account of the origin of Parishes given in the early part of this work, that no Parish was created until after a Church had been erected for it, so that, to say nothing of Monasteries and Cathedrals, near upon 9,400 Churches must have been built by Lords of Manors within the said 494 years of the Saxon era, and most of those Manors were at the time of the erection of their Parish Churches in the hands of Monasteries, whose Abbots and Priors were for the most part them-

selves their own architects, not only for the Parish Churches in their respective Manors, but previously for their own Abbeys, Priories, and Minsters. Now for the erection of these latter alone we might safely assume that the number of native Saxon masons then existing would be quite inadequate to the demand, and we might, if history were silent on the subject, safely have concluded that masons in great numbers necessarily would be imported from the Continent where the Saxon style of architecture was unknown, and the pointed arch, with other characteristics of what is now amongst architectural writers termed the early Norman style, would be used by them, for that would seem to have been the style chiefly adopted in the Saxon era by the Continental masons imported into England by the Abbots and Priors (who, being most of them educated in foreign Monasteries, preferred and copied the style of architecture with which they had there been familiar), not only in planning their own Abbeys, Priories, Minsters, &c., but also the Parish Churches in their various Manors, upon which they employed their said foreign masons after the Abbeys, &c., (for erecting which they had been imported) had been finished. Such, we have seen, was the case with the beloved Monk Sexwulfus, to whom the kings Peada and Oswey, according to the Saxon chronicle, had committed the task of erecting the Monastery of Medeshampstede, of which, when completed, he became the first Abbot. This also accounts for so few Churches, well known to have had their origin in Saxon times, having any signs of Saxon architecture visible.

If you see a Church in the Saxon style, you may safely conclude it was built in Saxon times, because it is known that style ceased to be used after the Saxon era ; the same cannot be predicated of the style called "Early Norman Architecture," for it was perhaps more prevalent in the latter part of the Saxon heptarchy, and thence up to the reign of William the Conqueror, than any other style, and it is probable that only

few Churches were built in the Saxon style during the Heptarchy, perhaps none after Alfred ascended the throne.

A.D. 1066. At this date William the First conquered England. At that time Egelwine was Bishop of Durham and Prior of the Monastery there, but owing to the severities of the king against the clergy, he abdicated his See, and the king, about A.D. 1071, appointed Walcher to succeed him—he was one of William's favourites—and during his episcopate, the king (as Simeon Dunelmus states) "gave to the Monastery " of Durham and St. Cuthbert for ever, many rich gifts, and " amongst the rest the Manor of Howden and 'Walttoan,' " evidently a misnomer for Welton, probably by some scribe who has written from dictation ; we incline, however, to the opinion that Simeon Dunelmus has been in error in stating that Howden and Welton were given to the See of Durham by King William I. in the Episcopate of Walcher, and we believe that it was in the time of his successor, Bishop Carilepho, that the gift was made : but if made in Walcher's time, it seems at all events to have been re-made or confirmed in that of William Carilepho—the word "adjecit" which occurs in the latter grant of Howden and Welton to Durham, meaning "annexed," seems to us to imply that they were then, and not before, annexed to the See of Durham, annexed to which they remained until the creation of the See of Ripon in the 19th century, when they were transferred to that See and subsequently fell under the management of the Ecclesiastical Commissioners.

The deed (if any) by which the Conqueror conveyed the Manor of Howden to Walcher is, we believe, not at present to be found, but if the gift were made to him, it was, as we have said, confirmed by the king in the episcopate of Bishop Carilepho, at the time of executing the diploma by the king (in the 18th year of his reign), for substituting Monks for the Canons of Durham, which document is to be found amongst the ancient charters,

letter D., No. 4, and Dodsworth Manuscripts, Bib. Bod. vol. xv. p. 63, in which (after King William I., by desire of William, the then Bishop of Durham, had changed the Canons into Monks) he confirms to the said Bishop and Monks all the lands and privileges the Monastery and See of Durham had as Canons possessed before), and at the end of the document most of the former grants are enumerated, and amongst others, this appears :—

“Willielmo quoque episcopatum tenente *adjecit* idem Rex Willielmus *Wealletune* et Hoveden cum suis omnibus appendiciis cum Saca et Socue et omnibus legibus et consuetudinibus sicut in propria manu ipse habuit eidem Willielmo Episcopo omnibus que successoribus suis libere in perpetuum possidendas.”

Which may be translated

“Whilst William also held the Bishop’s See, the same King William annexed Welton and Howden, with all their appurtenances, with Sac and Soc (that is the right to hold courts) and all their legal rights and customs as he himself had held them in his own hands, to be freely possessed by the same William the Bishop, and all his successors for ever.”

The document then proceeds :

“Precepitque ut Monachis in ecclesia Sancti Cuthberti Deo imperpetuum servituris et pro anima sua, &c., successorum ejus oraturis idem Willhelmus episcopus daret in puram et perpetuam elemosinam omnes *Ecclesias* de eisdem terris quas ei ipse donaverat.

“Unde dictus Willielmus episcopus in primodio quo terras sibi donatas accepit Ecclesias eorum statim Monachis donavit, viz., ecclesiam de Hoveden cum omnibus capellis et terris & pertinenciis suis—ecclesiam de Brentingham cum omnibus capellis terris & pertinenciis suis—ecclesiam de *Welletuna* cum capellis & terris et omnibus ejus pertinenciis ecclesiam de Walkyntuna cum capellis & terris & omnibus

"pertinenciis suis, &c., &c." (enumerating various other Churches appendant to the Manor of Howden), all which may be thus translated :

"And he (the king) directed William the Bishop, that he "should give to the Monks perpetually serving God in the "Church of St. Cuthbert, and praying for his soul, &c., and to "their successors, all the *Churches* out of those lands which "he (the king) had given to him.

"Then the said Bishop William accepted the lands which "had been given to him, and forthwith gave their Churches to "the Monks, to wit, the Church of Howden, with all its "chapels, land, and appurtenances ; the Church of Brantingham, with all its chapels, lands, and appurtenances ; the "Church of *Welton*, with its chapels, lands, and all its appurtenances ; the Church of Walkington, with all its chapels, "lands, and appurtenances, &c., &c."

In the days of Bishop Pudsey, in A.D. 1101, that Bishop, in imitation of the Domesday Book, caused a survey to be made of all the lands of his bishopric called "The Bolder Book," which is still in existence, and which describes, amongst other possessions of the bishopric situate in Welton, three water mills, then let for 40s. a year ; two of those mills still exist, the third was burnt down in Charles the First's time. The lease of the mills for 21 years, at 40s. per annum (but renewable every 14 years on payment of a fine), continued till Miss Broadley purchased the reversion from the Ecclesiastical Commissioners. In A.D. 1524, according to the Rental of the See of Durham by Browne Willis, the possessions of the See in Howden and Howdenshire appear to have amounted to £284 10s. 5d. per annum.

Having thus landed the Church of Welton in the possession of the Monastery of Durham, of which the Bishop of Durham was, *virtute Officii*, Prior, we have no more to say about it during William the First's reign, and having before

shewn that the Church above mentioned must have existed when Edward the Confessor took possession of the Manor of Howden, and could not have existed till some time after the consecration of the Abbey of Medeshampstede in A.D. 664, and the almost certainty that it was one of the Churches which Saxwulf, the first Abbot of Medeshampstede erected in the various Manors belonging to the Monastery, by the aid of the foreign masons, &c., which he had in his employ, who had been just then relieved of the task of building his Abbey and Cathedral at Medeshampstede, we will now turn to Domesday Book, and see what we can there learn about Welton, and we shall find, we think, that in general it bore much the same general characteristics (allowing for the time and manners of those days) that are now found there.

But before doing so, let us explain some of the terms used in Domesday Book, with which the general reader may not be very familiar, and make a few observations relative thereto.

"A carucate of land" contained as much land as could be tilled in a year by one plough. Now as much more of light soil could be so tilled than of stiff clay, it is manifest that the superficial measure of a carucate must have differed much in different soils—but the average is generally taken at one hundred acres.

"A quarenten of land" is what we now call a rood or quarter of an acre set out square.

"An oxgang of land" was as much as one ox team could plough in a year, which must also have varied in different soils, but is usually taken at fifteen acres on the average.

"A bovat of land" is the same as an oxgang.

"A selion of land" is a strip of ploughed land lying between two balks or divisions of grass.

"A socman" is a freeman, cultivating his own land, held under the Lord of the Manor by Socage Tenure, that is upon

condition of rendering certain fixed services, &c., to the Lord of the Manor.

"A bordar" was what we now call a tenant farmer, but on a smaller scale than at present.

"A villein" was a villager attached to the soil of the lord, in fact a serf or slave bought and sold as appurtenant to the Manor along with it.

A sort of land tax was laid by the Conqueror on every carricute of land, and so in proportion for a less quantity, which was the origin of his survey called Domesday Book. The compilers seem to have been Normans, not skilled in the pronunciation of the language used by the Saxons and Danes, whom they examined, and thus they often made a strange hash of the names of places, which with us still bear their Saxon or Danish names, often scarcely to be recognised in Domesday Book owing to the mode in which the Norman Commissioners have written down the names they fancied their informers pronounced, and even where a name may have been written down for them; it must be borne in mind that prior to Queen Elizabeth's days, there was no very certain fixed spelling, each person writing words with such letters as, according to his own ideas, best expressed the sound he wished to convey to his readers.

"Soc and Sac" means a right to have a Court of the Lord of the Manor held at the place having soc and sac, where he, the Lord, conducted so much of the judicial business of his Manor as arose within the soc in question, and where he administered justice amongst his vassals resident within the soc, and where they sued for justice from each other, and where the socmen assisted their Lord with their counsel and acted as jurors.

We shall see from Domesday Book, that Welton, though parcel of the Manor of Howden, had soc and sac, and therefore the inhabitants had not necessarily to go to Howden to

transact their manorial and other court business, but were, and indeed still are entitled to have a Lords Court held periodically within their own soke at Welton, and which was still the practice, as we well recollect, in the earlier part of this the nineteenth century, when Messrs. Spofforth & Peirson, of Howden, the Lords Stewards, periodically, and at least once a year, held courts at Welton, for the Welton portion of the Manor of Howden, and for those places lying within the soc or soke for Welton, for it appears by Domesday Book that various outlying districts of Howden Manor, such as Walkington, Hotham, &c., were within the soc of Welton, which place, from the way in which it is mentioned distinctively from other places in Howden Manor in King William's grant to the Prior of Durham, has manifestly then been a place of sufficient importance to have been specifically named as well as Howden, although as parcel of that Manor it would have passed by a grant of the Manor of Howden without being named at all.

In Domesday Book, we find stated in East Yorkshire, under the head "Land of the Bishop of Durham," amongst other places Welleton (Welton) thus described :—

"In Welleton the Bishop has eighteen carucates" (which is equal to 1,800 acres on the average of 100 acres to the carricate, but probably considering the light soil on the Wolds, most likely above the average, so say about 2,000 acres), "meadow one mile long and four quarantens broad; coppice "wood four quarantens long and three broad."

The total would be something short of the 2,380 acres of which the Parish now consists, but when we consider that the Humber's tides most likely in Welton would flow over much that is now cultivated land (as it did in most other Parishes on its northern bank, even sometimes coming near to Cottingham), and also considering the uncertain quantity contained in a carucate, we think we may conclude that, save that somewhat has been since gained from the Humber, the present



quantity and the Domesday quantity of land tally pretty well.

Domesday proceeds as to Welton to say :—"Morcar held "this for one Manor, the whole Manor two miles long and half "a mile broad, value in King Edward's time twenty pounds, "at present thirteen pounds. The Bishop of Durham now has "in his Demesne six ploughs and thirty-three villaines and "three bordars, having nine ploughs and ten sokemen, with "six ploughs, and three mills pay eighteen shillings."

Those are the three water mills, of which two yet remain on their ancient site, and were about the year 1861 severed from the Episcopal property, and sold to Miss Broadley, of Welton, by the Ecclesiastical Commissioners; the third mill, we used to hear said, was destroyed by fire in the 17th century, and that it stood in the grass field on the south of the Pool Banks Road, which is opposite the south front of Welton House. That a mill stood in that field at the point shortly after the stream leaves the side of the highway, does not rest upon tradition alone, for any one who chuses may there easily trace the Mill Dam and Mill Race, but part of the dam bank has lately been led away to Ransom's farm house.

Again we find in Domesday Book respecting Welleton :—"The soke of these places, Brantingham, two carucates, and "another Brantingham (Brantingham Thorpe) five oxgangs. "Hotham three carucates. Cliff four carucates. Scarborough "one carucate. Newton one carucate. Gartham, six carucates, "belong to this Manor."

Thus Welton itself is a Mesne Manor, formerly held by Morcar, and within the Manor of Howden, whose Lords are Lords Paramount over all the manors and lands within their Manor of Howden.

In A.D. 1087, William the Conqueror died, and was succeeded by his second son, William Rufus, but almost immediately a plot was formed to place Robert, the Conqueror's

eldest son, on the throne of England, and one of the chief conspirators was William Karelipho, Bishop of Durham. The conspiracy was speedily put down, but William Rufus, to revenge himself, dis-seized the Prior and Monastery of Durham of the Manor of Howden, including Welton, and laid Welton waste, and at that time the south side of the Church of Welton was partially destroyed.

Amongst the manuscripts in the Bodleian Library, (Fairfax VI.), is a letter from Bishop Karelipho to William Rufus, in which he prays :

“ Ut honimes meas et terras et pecuniam quam vicecomitis “ vestri ubicunque poterunt mihi abstulerunt silicet Offedene “ et *Welletune* quas diviserunt Odoni et Allani comitibus “ cum coeteris terris in Eberiwickschire, &c., &c., mihi “ reddi faceritis.” That is “That you would cause to be “ restored to me my men and lands and money, that your “ sheriffs (wherever they could) have taken from me, to wit, “ at Offedene and *Welton*, and which they have divided be- “ tween Odo and Allan, along with other lands in Yorkshire.”

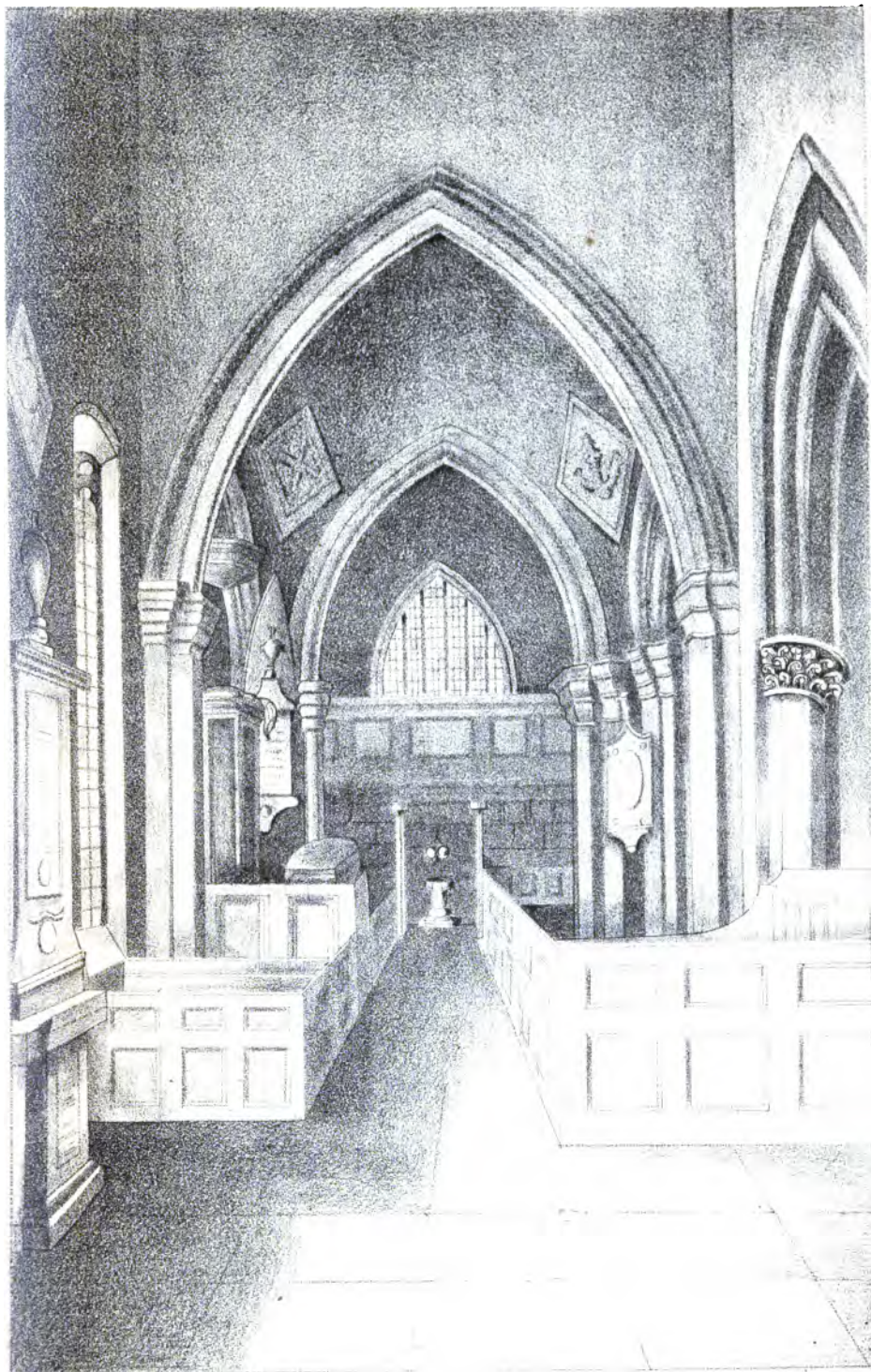
It appears that the Bishop took nothing by the above proceeding.

William Rufus had a favorite, Ralf Flambard, a Norman clergyman of obscure birth, who, like most favorites, was much disliked by the people.

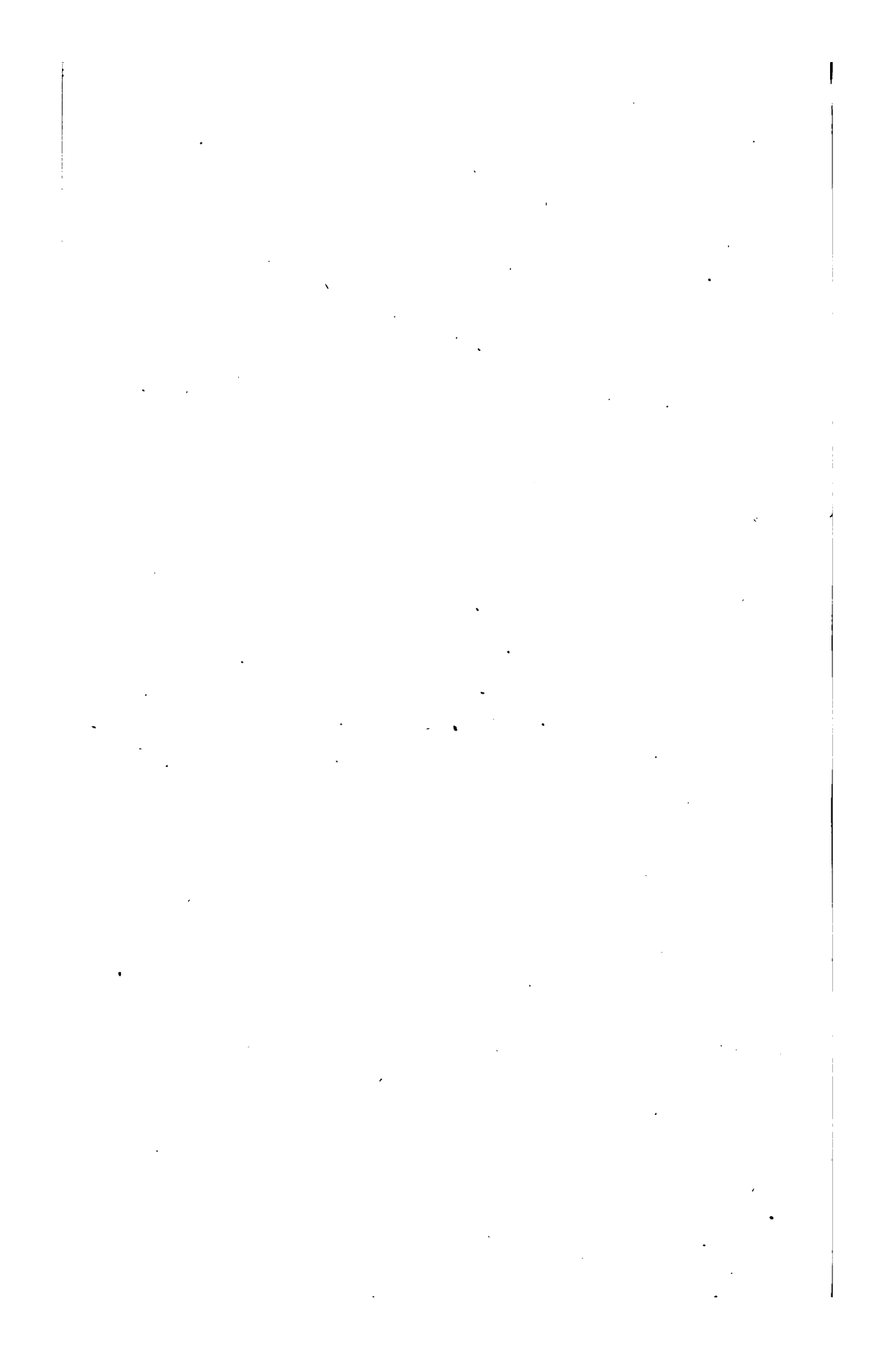
Bishop Karelipho died on 6th January, 1095, the King kept the See of Durham vacant for some three years, and in 1098 appointed his favorite, Ralf Flambard, to the vacant bishopric, and at that time the King seems to have restored to the bishopric all the possessions formerly belonging to it, with the temporalities then in his hands, and Welton among the rest.

From the fact that coins of William Rufus were found in A.D. 1862, in the foundations of the south wall of the Church of Welton during its restoration and enlargement by Miss

Broadley, there can be no doubt that upon the restoration of the ruined Church to the See of Durham, the Bishop Flambard, who was Prior of the Monastery, immediately set to work to restore that part which Rufus had destroyed, and that such restored Church was the one again restored in A.D. 1862-3, by Miss Broadley. Originally the Church has been in what is called the Anglo-Norman or early Norman style, though built in Saxon times, but we incline to the belief that the two pillars that support the arch on the north of the Chancel, near the vestry door, are remains of a Chapel or Chantry added to the old Church in Saxon times. They are evidently built by other workmen, and more ancient in *style* (not necessarily in *age*) than the pillars of the arches in the north Aisle, and though not what is usually called Saxon pillars, are of a peculiar semi-oval form, the arch is pointed, and seems to have been made so to correspond with the other arches in the Church. The capitals of those pillars are abruptly cut off in a style used by the Saxons, and the semi-oval form of the pillars would seem to have been adopted for supporting the wooden screen by which the Chapel or Chantry has been separated from the Church. This arch proceeds out of the north side of the Chancel, and was probably broken out through the Chancel wall, which has originally been continuous from the north east corner of the steeple to the east end of the Chancel, and which, as originally constructed, has been lighted on both sides by pointed arched windows, similar to the ancient one that remains looking into the Vestry. When the Church was restored by Miss Broadley, on the outside stone facing being removed from the south wall of the Chancel, we saw the remains of two such pointed arched windows (similar to the one into the Vestry) which had once been two of the three south windows of the Chancel, apparently as originally built; the form of the present Chancel windows has been adopted most likely at the time of Bishop Flambard's restoration,



*Interior of Welton Church before its restoration.*



when parts of those old pointed arched windows, it would seem, were not totally destroyed, but again faced over with stone near the two most easterly windows on the south side of the Chancel, and were similarly treated on Miss Broadley's recent restoration. It seems to us probable that of the Chapels belonging to the Church of Welton mentioned in the above grant from King William I. to the Bishop of Durham, the one thus broken out on the north side of the Chancel would be one, but where any other would be located it is not easy to say, but very probably in one of the transepts. The Melton Chapel hereinafter mentioned could not have been one of those Chapels, as it was not founded till A.D. 1317, or thereabout, by Archbishop Melton, and yet from the document above mentioned, in the 18th year of William I., confirming the gift of Howden and Welton to the Monastery of Durham, of which William Carilepho, Bishop of Durham, was the head, it appears that William the Bishop then accepted the gift so made, and amongst them is specified "*Ecclesiam de Welletuna cum capellis, &c.*," so that *capellis* being in the plural, it is evident that annexed to Welton Church there then existed more than one Chapel.

In A.D. 1100, William Rufus died, and as Bishop Flambard had acted so unjustly and oppressively in the various capacities that Monarch had employed him in, that he had become detested throughout the kingdom ; therefore the King, Henry I, immediately he ascended the throne, by advice of his council, committed Flambard to the Tower of London, whence he made his escape and fled to Normandy, in February A.D. 1101, where he joined Robert of Normandy in plotting to gain England's crown for Robert, whereupon King Henry seized upon most of the property of Bishop Flambard, and amongst the rest upon Welton.

In A.D. 1102, Robert invaded England ; the brothers, however, met, and a treaty was signed between them, by which

Robert renounced his claim to England's crown, but stipulated for a revocation by Henry of all the judgments of forfeiture he had pronounced against Robert's adherents. Thereupon Bishop Flambard was restored to his See, and its possessions and a charter (now exists amongst the forementioned manuscripts in the Bodleian Library) issued by the King on that occasion, as follows : " Henricus Rex Anglice Thurstino Archiepiscopo et " Nigello de Albyneio et Anschitello de Bolmere et Odardo " Vicecomiti de Northumberlando Salutem Sciatis me reddidisse " Ranulpho Episcopo Dunelmensii omnes illas terras unde " eum dissaisivi et quas cepi in manu mea apud St. Albanum " quando ibi Coronatas fui in Pentecostes scilicet Alvertonam " (query, Elloughton) et Hovedenam & *Welletonam* &c. Testi- " bus Ranulpho Cancellario Roberto Comitei de Mellent & Wil- " lielmo de Tancardi villa. Apud Windesoras, &c.," that is " Henry, King of England, to Thurstan, the Archbishop Nigel " of St. Albans, and Anschitel of Bulmer, and Odard, Sheriff of " Northumberland, greeting, Be it known unto you that I have " restored to Ralph, Bishop of Durham, all those lands of which " I dis-seized him, and which I took into mine own hands at " St. Albans, when I was crowned there at Pentecost, namely, " at Alverton (query, Elloughton), and Howden and *Welton*, &c., " these being witnesses, Ralph the Chancellor, Robert Count " of Mellent, and William of Tancardville, At Windsor, &c."

In the beginning of the 13th century, there seems, according to Michleton's MSS., to have been some dispute between Bishop Poor and the Monks of Durham, as to the right of presentation to the livings of Howden and of Welton, which was terminated by a concession on the Bishop's part that the right of presentation to the Churches of Howden and of Welton should remain for ever with the Monks of Durham, without interruption from the Bishop of Durham or his successors.

Soon afterwards the Prior and Convent of Durham presented Mr. Hugode Evesham to the Rectory of Welton.

The advowson of Welton Rectory was at this time still appurtenant to the Manor of Howden; the Prior and Convent of Durham were the Lords of that Manor, and they did not (according to the bad precedent set by most Monasteries) appropriate the Rectory to their own Monastery, which would have made that Institution Rector of Welton and their presentee Vicar only, and each succeeding Vicar would have depended on their will solely for his emoluments; consequently through their not severing the advowson of the Rectory of Welton from being appendent to the Manor of Howden, the persons presented to the living by them were each of them inducted as Rectors of the Parish, and entitled as Rectors to all the tithes, great and small, of the Parish, including the two Townships of Welton and Melton, and to all other ecclesiastical emoluments therein arising.

Mr. Evesham resigned the rectorship in A.D. 1272, and thereupon Richard Burnell became rector, and in A.D. 1280 he was succeeded by Benedict de Hartlepool, who was succeeded in A.D. 1307 by William de Pickering, and he in A.D. 1312 by Ralph de Anlagby (Anlaby), who was succeeded in A.D. 1316 by Roger de Heslerton, and he in the following year by Richard de Boldocks; in A.D. 1322, Thomas de Symingthwaite became rector of Welton, but in A.D. 1328 resigned the living for that of Hawkswell, whereupon Thomas de Novakaya became rector of Welton, and after him Henry de Gateganga, and then Adam de Towell. The dates of the presentation of these last two to the rectory we have not ascertained, but in A.D. 1383, Mr. Towell resigned Welton for Foxholes, whereupon John de Scardeburg became Welton's rector, being presented thereto by John Nevill, Lord of Raby, for in A.D. 1350 the advowson of the rectory of Welton was by the Prior and Convent of Durham severed from its appurtenancy to the Manor of Howden, and assigned as an advowson in gross to the Lord Nevill of Raby, and his heirs



and assigns, who in A.D. 1389 became Earl of Westmoreland. It is probable that Adam de Towell became rector of Welton on the presentation of Lord Nevill of Raby, and possibly Henry de Gategang also, but they are the first that could be so, since the advowson of Welton rectory did not become the property of the Nevills till A.D. 1350, and Thomas de Novakaya came to the living in A.D. 1328, whilst the advowson of the rectory was still appurtenant to the Manor of Howden, then belonging to the Monastery of Durham. Shortly before the Nevills became the owners of the advowson of Welton, viz., about A.D. 1317, William de Melton, Archbishop of York, founded a Chapel or Chantry at Melton, dedicated to St. James. Some are of opinion it was an earlier foundation endowed by him, and in A.D. 1354, William de Ferriby, one of his executors, granted to three chaplains and their successors, one celebrating at the Altar of St. Innocents, York, and the other two in this Chapel at Melton, twenty marks per annum, issuing out of his lands at Hotham, North Cave, Melton, Ferriby, Swanland, and Elvely (Kirkella), who were to celebrate there for the souls of Edward of Carnarvon, late King of England, and William de Melton, late Archbishop of York, and the souls of their predecessors and successors. The said two chaplains to be presented by William de Ferriby and his heirs for ever—see a copy of that grant at the end hereof.

The said Chantry and its emoluments would fall into the hands of the Crown at the dissolution of the Chantry in Henry Eighth's time, by virtue of the statute 37 Henry VIII., and the very site thereof is now forgotten, but there are reasons for supposing it laid somewhere to the south of the Melton pond.

John de Scardeburg was succeeded as rector of Welton by Thomas Sandewyke, but in what year is uncertain: he retained the rectory till his death in A.D. 1416, when Nicholas Dixon was presented thereto by the Earl of Westmoreland, to which title the heir of the Nevills had then succeeded. Some arrange-

ment seems then to have been made by the Earl of Westmoreland that the *Prior and Convent of Durham* should have the next presentation, for in A.D. 1417, Robert Dixon was by the Prior and Convent presented to the rectorship of Welton, or it may have been a usurpation by them, for Dixon resigned it in the same year, and William Fullam was presented thereto by Ralph, Earl of Westmoreland ; he resigned the living in A.D. 1421, and Ralph, Earl of Westmoreland, presented Richard Kellowe thereto, who held it till A.D. 1430, when he resigned it for the living of Boldon, whereupon John, Earl of Westmoreland, appointed Thomas Hebbeden thereto, and on his death in A.D. 1435, the Earl presented Robert Knayton to the rectorship of Welton. The impropriate rectory of Welton then passed to Joan, Countess of Westmoreland, and after this a great change took place in the living of Welton, for in A.D. 1439, the said Joan, Countess of Westmoreland, conveyed the advowson of the Rectory of Welton to a perpetual chantry incorporated of two priests, founded in the Lincoln Cathedral, for singing masses for the soul of Catherine, Duchess of Lancaster, who was there (that is at Lincoln) interred. The advowson of the rectory then being an advowson in gross, and having thus become the property of an Ecclesiastical Corporation, *aggregate*, which being such could not therefore in person do the duty of parish priest, the statutes mentioned in the early part of this history came into operation, the Chantry of priests having appropriated the rectory to itself the chantry then, as the rector of the parish, became obliged by those statutes to appoint vicars in future, and to endow the vicarage with a suitable portion of the rectorial emoluments, nor does there seem to have been any difficulty made about the matter, for the priests of the chantry at Lincoln did not object to endow it with the *entire* emoluments of the rectory, charging it however for the rector (that is the said chantry) with £13 6s. 8d. per annum, and retaining for the Rectors

for ever the advowson or right of presentation to the vicarage. A vicar is in law the deputy of the rector of a parish, and as Christian in his note on page 388, of the first volume of Blackstone's Commentaries, observes "A vicar must necessarily have a rector or appropriator over him," in fact the *advowson* of a vicarage must always belong to a rector or appropriator, for it is as his, the rector's deputy (or vicar), that he the vicar holds his Church with such of the emoluments as may have been assigned to him by the endowment of the vicarage.

The usual title "Vicar of the parish of so and so," is erroneous, it should be "Vicar *of the rector* of the parish of so and so," for the parish has not a deputy or vicar, but the rector has such. No doubt, originally, the correct title has been used, the words "of the rector of" being subsequently for convenience omitted but yet understood. The omission, however, has led to some strangely bungling enactments in some of the late Ecclesiastical Commissioners Acts, through some clergymen, vicars, and incumbents of perpetual curacies, &c., conceiving the terms "Rector" and "Vicar" to be mere titles of dignity, which they coveted, and so have got powers given by Act of Parliament to the Commissioners to confer on such the titles of rector or vicar of their respective Churches, of which nevertheless they still in fact, and in law, are only incumbents with a sham title of rector or vicar, having no real rectory or vicarage in fact in their possession. This may in many instances prove a matter of serious importance to holders of Improprate Rectories derived from the Crown since the dissolution of Monasteries, and who have hitherto had the advowson or right of presentation to vicarages which have been thus authorised by the Ecclesiastical Commissioners to be termed Rectories. For if the real rector, on the next or any future vacancy of the living thus in his gift should, through inadvertency present a clergyman to the Bishop to be inducted

*Rector* of the Parish, then upon induction such clergyman will become *real* Rector of the Parish, and become entitled to all tithes, tithe-rents, land allotted in lieu of tithes, and all other ecclesiastical emoluments which were at the time of such presentation held by the Improprate Rector, that is by the party presenting him to the living under the title of rector—the only thing the former Improprate Rector will retain being the advowson of the rectory, or right to present future rectors as he formerly used as Rector to present Vicars of the Parish for induction, for it is clearly held to be law in Watson, ch. 17, 2 Rolls Ab. 338, and in Christian's Note on Blackstone's Com. p. 385, that should an Improprate Rector, either by design or MISTAKE, present his Clerk to the Ordinary to the *parsonage*, that is to the rectory, the vicarage will be for ever after dissolved, the incumbent will become the rector, and be entitled to all the tithes and dues remaining at that time to the Church or to the rector thereof.

It may here be observed that lay rectorships or the appropriation of rectories in *lay* hands, were unknown to the law till the Reformation in the time of Henry the Eighth, when the property of the suppressed Monasteries, *including the rectories held by them*, passed by statute to the King, who, being a layman, and whose subsequent grantees being laymen, have thus become lay rectors of those livings, and as such present their vicars for induction to their Churches, which as being laymen they cannot hold themselves.

A formal deed of endowment of the Vicarage of Welton was on the 27th September, A.D. 1439, made by the Dean of York, William Teller, commissary of the Archbishop of York, and was confirmed by the Archbishop A.D. 1444, and the Dean and Chapter of York on the 25th April, A.D. 1444, whereby the Vicar of Welton was ordained to have, as a portion for his subsistence, the rectory house, together with the glebe and all the tithes and emoluments to the rectory belonging, paying

to the rectors (the said Chaplains at Lincoln) the annual pension of £13 6s. 8d., who, whenever the vicarage was vacant, were within a month to present a fit chaplain thereto, and the vicars were, besides the said pension of £13 6s. 8d., to pay the annual sum to the Archbishop of York of 13s. 4d., to the Dean and Chapter of York 6s. 8d., to the Prior and Convent of Durham 13s. 4d., besides the pensions payable to those of old (see copy of this endowment and confirmation in the appendix hereto). The Chaplains of the Chantry continued to be Rectors of Welton till the dissolution of Chantries in Henry the Eighth's time when by the statute for such dissolutions the rectory passed to the Crown, which continued lay rector thereof, till it the rectory and advowson of its vicarage was exchanged with Miss Broadley in A.D. 1859, for the advowson of the Rectory of Ecton, as before mentioned. The chaplains, as such rectors, presented the following Vicars of Welton :—

In A.D. 1439, John Kayingham, vicar.

Robert Clerk, vicar.

„ 1479, Thomas Lawson, vicar.

„ 1494, Hugo Clyderhowe, vicar.

„ 1528, John Alynson, vicar.

As John Alynson would scarcely live to be 105 years old, there seems to be some vicar omitted here. John Alynson would at least be twenty-three years old when he became vicar, and if he remained vicar till A.D. 1610, there must be added eighty-two years to that, making his age in A.D. 1610, one hundred and five years.

The Crown, after the dissolution of the Chantry, presented as vicars :—

In A.D. 1610, George Parker, vicar.

„ 1617, John Norton, vicar.

„ 1660, Robert Johnson, vicar.\*

\* Recommended to King Charles II. by Drs. Sheldon, Earles, and Morley (see Domestic Papers at the Rolls House, Chas. II. vol. vii. p. 87), Viscount Rochfort, and ten others, also certified in his favour.

In A.D. 1670, John Dove, vicar.

„ 1682, Richard Brawell, vicar.

„ 1691, Stephen Thompson, vicar.

„ 1749, Peter Simon, vicar.

„ 1779, Dr. William Welfit.

He removed to Canterbury in June, A.D. 1787, and appointed Miles Popple his curate, who, at the same time, was vicar of Brading, Isle of Wight.

In A.D. 1795, N. Simon became Vicar of Welton by exchange with Dr. Welfit for Hastings, Leigh, in Kent.

„ 1800, William Champney became Vicar.

„ 1845, The Rev. Thomas Bradley Paget, the present Vicar, the last on the Crown's presentation.

Let us now consider the very different aspect Welton prior to the year 1751 bore to that which it exhibits in this year 1869. Up to A.D. 1751, all the Parish was open field land, and subject to being at certain seasons depastured by the cattle of common right-owners and owners of right of stray, which were attached to various lands, cottages, &c., in the village, excepting however that 259 acres 1 rood and 13 perches in the Township of Welton were ancient inclosures, lying for the most part in the more immediate neighbourhood of the village, and in other part adjoining the highway leading to Melton; there are some closes adjoining the road now called "Peel Banks," but then and more correctly called "Pool Banks" (being the bank of the mill pool or stream), and there were a few other old inclosures adjoining the Common Lane. The old inclosures in Melton Township will be referred to hereafter. The open field land of the Parish became enclosed under three Inclosure Acts of Parliament, two as to Welton, viz., 24th Geo. II. (A.D. 1751), and Geo. III. (A.D. 1772), and one as to Melton in 2 Geo. III (A.D. 1773.)

The following particulars respecting the Welton and

Melton awards being only interesting to owners and occupiers of land, may be passed over by the general reader.

In the Township of Welton, prior to A.D. 1752, 230 acres of the open field land were near to the Humber, and known as the "Salt Ings," the "Fresh Ings," the "Grass Part of the Fresh Close," and the "Holcrofts," and were subject to rights of stray for commoners cattle at certain times of the year ; and there also was an open common adjoining thereto, containing 120 acres, called the "Low Pasture," in which last were 174 cattle gates—all which lands, except the Holcrofts, were frequently overflowed by the salt water from the high tides of the Humber for want of sufficient banks, cloughs, &c., to prevent it, in consequence of which the owners of those lands and cattle gates resolved to have a fair partition thereof made amongst themselves, freed from cattle gates and tithes, each party receiving a fair proportion of such land in severalty in proportion to the value of his open field land and common rights, and they came to an arrangement with the Vicar to pay him, in lieu of tithes of the Ings and the Grass Part of the Fresh Close, an annual sum of 1s. 3d. per acre, and in lieu of tithes of milk and calves the yearly sum of 1½d. for every milch cow, and 1d. for every cow not having had a calf within the year, which should have been depastured in their several allotments in the Low Pasture ; and for which purposes, and for making proper banks and cloughs for keeping out the tides, the proprietors, &c., entered into an agreement amongst themselves, dated the 9th day of February, 1750, for effecting their objects, and for obtaining an Act of Parliament to ratify the award to be made by the arbitrators appointed in the agreement for dividing the lands amongst the proprietors, which act was subsequently passed in A.D. 1751.

The agreement, of course, contains the names of the land-owners in Welton at that time, except some few, perhaps, who owned only land in the Wold part of the Parish, and who

therefore did not possess common rights over the lands then about to be enclosed, if indeed any such owner there were ; and as it is curious to notice how very few of the then owners of property in the Township have left descendants who now (in A.D. 1869) reside there, we will here give the names of the then proprietors of land or common right cottages :—

The Rev. Peter Simon	Sarah Newmarch
James Shaw (the Squire)	Thomas Brocklebank
Thomas Fell	William Wilson
The Rev. Isaac Thompson	Peter Hoggard
Jane Bayles	Elizabeth Marshall
George Acklam	Thomas Smith
John Froggott	William Towle
Mary Parker	William Taylor
John Bayles	Richard Johnson
John Shaw	Thomas Towle
William Kidd	John Dilcock
Watson Stickney	Thomas Coulson
William Lowthrop	John Brown
Thomas Coulson and	Humphrey Appleton
Samuel Dawson, as	John Woodcroft
Overseers of the Poor	John Wood
Robert Best and	Timothy Temple
John Dillworth, as	William Cock
Constables	Samuel Dawson
John Smith	John Jennison
William Randill	John Lombard
John Westoby	Thomas Shepherd
Timothy Harper	John Dove
John Spofford	Jeremiah Kirkes
Thomas Mortan	William Slater
George Jefferson	Elizabeth Harkness
John Moore	Richard Simpson
John Dixon	Joseph Hargraves
Jane Hobson	John Ford



Of the above we only make out the following to have descendants now living in the Parish. Mr. Thomas Thompson, of Spring Hill, is a grandson of the Rev. Isaac Thompson, and Towle is at present a landowner living in the village, and a descendant of Thomas or William Towle, and Jennison is descended from John Jennison. Under the agreement and Act of Parliament that bank was constructed which now faces the Humber on the south, separating the enclosed lands from the growths there, and running back at its east end northwards between Melton and Welton, as far as the Old Bank which then existed there, and running back at its west end northwards between the Township of Welton and the Parish of Brough and Elloughton, by which bank about 300 acres of the best land in the Parish were rescued from the incursions of the Humber.

The lands inclosed under this Act of Parliament were those lying to the west of the Common Lane, and a small quantity of land immediately on the north of the Low Common Lane lying towards the east end thereof.

A strip of land adjoining the Humber, and between it and the new bank, made by the Commissioners, and since called the "Growths," was allotted amongst William Watson, Sarah Newmarch, John Froggott, James Shaw, George Acklam, and George Palmer—that land was not inclosed, but directed to be depastured by the said owners in common, under certain rules mentioned in the award, but not of any moment to be now set forth, since the rights of all those parties therein were subsequently purchased from them or their heirs or assigns by the late Robert Raikes, Esq., of Welton House, who thereby became entitled thereto in severalty, so that it became free from all rights of common thereon on becoming solely his private land.

The award, after describing the new bank and sewers made by the Commissioners to prevent inroads from the

Humber, mentions the Commissioners having made cloughs through the said bank, and then sets forth what lands are to be rated for maintenance of the said bank, cloughs, and lands by an equal acre rate.

The award then orders six new lanes to be made for the convenience of the proprietors of lands in the Ings, Fresh Close, Cow Pasture, and Growths, their servants, tenants, &c., and of every person interested in the lands inclosed, the same lanes to be used by them with horses, cattle, carriages, &c., and to be called, firstly, the "High Common Lane," thirty-three feet in breadth from the north east corner of Thomas Fell's first allotment at Mill Pool Lane, as far as the west end of a lane to be called "Low Common Lane;" secondly, another lane to be called "Turf Pit Lane," thirty-three feet broad, extending from the west end of the Low Common Lane as far as the Ings Gate; thirdly, another lane to be called "Causeway Lane," thirty-three feet broad, extending from the Ings Gate on the causeway through the Ings, as far as a gate to be made on the north side of the New Bank leading to and upon the New Bank; fourthly, another lane, thirty feet in breadth, extending from about the middle of the Causeway Lane, as far as the gate leading into James Shaw's allotment in the Ings, to be called the "Ings New Lane;" fifthly, another lane, thirty feet broad, running through the Cow Pasture and part of the Fresh Close, to be called "Low Common Lane;" and sixthly, another lane, thirty feet broad, running from Low Field Gate along the south side of Hunning Close, as far as and into the north part of the arable part of the Fresh Close, as far as an angle there running along the north side of an outlet of the arable part of the Fresh Close, to another angle there turning again on the west side of the said outlet of the said arable part of the said Fresh Close, into the said James Shaw's said allotment in the Fresh Close, and to be called "Fresh Close Lane." The award then directs a gate to be

fixed at the north east corner of Thomas Fell's first mentioned allotment, being the entrance into the High Common Lane, and another gate to be fixed at the end of the Causeway Lane leading upon the New Bank, and another gate on the south side of the New Bank leading into the Growths ; and it directs an arched bridge to be made at the west end of the Low Common Lane, five feet and a half wide, three feet and a half deep ; also a double arched bridge across the Causeway Road at the Ings Gate, over the west end of the old dyke or sewer, four feet and a half wide each arch, and four feet and a half deep each ; and another brick arched bridge to be made at the west end of the Ings New Lane, five feet and a half wide, and three feet and a half deep.

The award then orders that the proprietors of lands in that part of the Low Pasture called the Low Common, and in the Ings and the Grass Part of the Fresh Close, shall make nine feet wide at the top the ditches which they are awarded to make, and six feet wide at the bottom, and four feet and a half deep plumb, and that they shall throw the earth dug out of the ditches on their own land, except such of the proprietors of that part of the Low Pasture called the Low Common and the Grass Part of the Fresh Close and Ings, as shall plant white thorn, who shall make ditches four feet and a half wide at the top, and two feet wide at the bottom, and three feet and a half deep plumb. The proprietors of lands in that part of the Low Pasture called the High Common, to make their ditches at the east end of their allotments five feet and a half wide at the top, two feet wide at the bottom, and, three feet deep plumb, and to throw the earth on their own land ; also that whenever the ends of ditches of two different proprietors fall opposite to each other, the proprietors of the ditches shall maintain posts and rails between them, and where any ditch shall fall against the side of another proprietor's ditch, the proprietor of every such ditch falling against the other pro-

prietor's ditch, shall have liberty and be obliged to fix and maintain posts and rails at the end of such cross ditch and in the bank of such ditch. The award then declares that no person shall have a right to go upon the Growths for any purpose, except the owners of lands allotted to them in the said Growths ; but all persons having lands allotted to them in the Growths, their heirs and assigns, may go over and upon the said Growths, or any part thereof, with horses, cattle, or carriages, to fetch, carry, and lead any goods, manure, and things from the waterside to their lands or grounds allotted to them in the Ings, Fresh Close, Low Pasture, or Common, or other place whatsoever.

The award is silent about the mode of election of any person to be overseer of the banks, cloughs, and drains, but yet speaks of such an officer, as if directed to be chosen by virtue of the Act of Parliament, which however on inspection turns out never to name such an officer. The act does, however, contain a clause fully confirming all the clauses of the AGREEMENT that was made by the proprietors of open lands, preliminary to the obtaining the Act of Parliament, and which clauses therefore are in full force, though they may not be specifically set out in the Act of Parliament or the award ; and in such agreement we find it to be agreed that on every first day of September, at a meeting of owners of allotments (ten days notice at least of such meeting having been given at the Church) one of such owners shall be chosen overseer of the banks, ditches, drains, sewers, and cloughs, for one year, and shall repair and keep them in order, and for such purpose shall have power to lay an acre rate on all the owners of allotments (except allotments awarded in lieu of common rights attached to cottages, messuages, and buildings), and to distrain for the same if need be, &c., and at the same meeting two of the owners, of not less than five acres of allotment, are to choose two owners in the nature of auditors, to whom the overseer is

to submit his accounts, and they are to fix the remuneration for his trouble in the past year, and in the said agreement is contained a clause that the ancient watercourse shall be retained.

The award orders that the person to be yearly appointed as overseer of the banks, ditches, cloughs, drains, &c., and all persons employed by him for repairing the said banks, drains, cloughs, &c., shall have power to go over any proprietor's lands as occasion shall require.

The award further directs such overseer not to lay any of the earth taken out of the drains, in cleansing them, upon the brandrith or tip of the banks, but throw the same on the opposite side of the banks, without being accountable to the owners thereof for so doing. It then orders rails and a little gate to be fixed at the end of the New Bank in James Shaw's allotment, and rails and a little gate to be fixed at the north end of the New Bank on Thomas Fell's allotment at Tranham Corner, and rails and a turnstyle upon the corner of the south bank on the east side of the road leading through the Banks into the Growths, and rails and another turnstyle on the corner of the Bank on the west side of the said road through the Bank to the Growths.

The award then orders that no animals whatever shall be put upon or depastured on the banks, or upon any of the said lanes, and that the overseer of the banks, cloughs, and drains shall have full power in repairing the same to throw the earth out on any adjoining land. The award then directs that all the lanes, gates, rails, and turnstyles which have been therein-before awarded to be made shall be maintained by a yearly rate upon the owners and occupiers of the land allotted in the Ings, the Grass Part of Fresh Close, the Low Pasture, and the Growths.

The award then directs that on every first day of May, one of the owners of the lands allotted, shall be chosen from amongst such proprietors by the majority of them present at

a meeting, held in pursuance of a notice given at the Parish Church ten days before the meeting, to be overseer, to maintain all the said lanes, gates, rails, and turnstyles thereby directed to be made as aforesaid, which overseer shall have power to lay a rate on the owners and occupiers of the lands allotted by the said award, in equal proportions to the land so allotted, and to distrain upon them or their tenants, who shall refuse or neglect to pay such rate, and to sell such distress for the rate, rendering the surplus, if any (after paying the rate and expenses) to the party distrained upon; and that two owners, of not less than two acres of the lands to be allotted, shall, at the meeting on the 1st of May, be chosen to supervise, direct, and settle the rates and accounts of such overseers of the lanes, gates, rails, and turnstyles, who shall be allowed such sum out of each yearly rate as such two supervisors shall direct, and shall pay the balance of his account to his successor.

The award then orders that Thomas Fell, owner of three ancient messuages, and Humphrey Appleton, John Ford, James Shaw, John Moor, Thomas Richardson, and Samuel Dawson, in respect of Rachel his wife, each being proprietor of one such ancient messuage in Welton, within the Manor of the Vicar of Welton, to whom lands in the Low Pasture have been allotted in respect of the common rights, appurtenant to their said ancient messuages, shall pay no fines to the Bishop of Durham as Lord of the Manor of Howden, and shall be only subject to fines, rents, services, &c., to the Vicar of Welton.

And after providing for the expenses of the inclosure, the award directs that the owners of allotments adjoining any of the new banks, shall always *mow* the same and take away the hay therefrom so far as the banks adjoin to their allotments. That the said overseer of the banks shall, as he shall see fit, for ever keep them in repair and good order, and shall repair

all the posts, rails, turnstyles, and gates upon the banks, so that cattle may not escape on to the banks. The expenses to be paid by the overseer of the banks, sewers, ditches, drains, and cloughs from rates to be laid on the proprietors as before awarded. The award then makes regulation for raising fourpence an acre per annum upon allotments of copyhold within the Manór of Howden, for the Bishop of Durham, in lieu of and discharge from the payment of the sums previously paid to him in respect of the copyhold, unenclosed land, &c.

The award then ordered eight other brick arched bridges to be made, sufficient for carts and carriages, into lands of proprietors, and afterwards to be kept in repair by them, and their heirs and assigns respectively. And after reciting that there was formerly a road out of the Calf Firth into the Low Pasture, which ancient road was now taken away, and that inasmuch as James Shaw had allotted to him land to the value of four pounds over and above his proper proportion, he had agreed that the owners of lands allotted in the Calf Firth should have a right of road with carriages, horses, cattle, &c., over certain land of his in the Low Field from Welton to the Calf Firth and back to Welton on the common Highway as far as the Low Field Gate, and then turning westward up the land first north of the said James Shaw adjoining the common road into the Calf Firth. Under this award a small allotment was made as a sand pit for the use of the inhabitants, it would seem however to have been worked out and filled up, and was near the corner of the Common Lane and Brough Road, and no longer exists, nor is its site perfectly known.

Under this award certain lands were allotted for the benefit of the poor of Welton, and certain other land for keeping a bull for the use of the parishioners in lieu of previous rights of similar nature.

All this must be very dry and uninteresting to general

readers, but to proprietors of lands, under the award, it is of some importance that they should know what their rights are, and how their property is affected under that inclosure, matters which are very difficult to be picked out from the award itself, which is a most ill-drawn instrument as regards everything except the allotment of the lands to the new proprietors, which for the most part had been arranged by the proprietors amongst themselves in their preparatory agreement. The award, in the most confused manner, flies from one subject to another, and after some time returns to the former subject so as to confuse any one wishing to learn all that has been awarded in respect of any one particular point. The description of Fresh Close Lane would puzzle a priest, and is no bad specimen of much of the award. Moreover some of the rights of parties are to be found in the *award*, others in the *agreement* prior to obtaining the Act of Parliament, and others are to be found only in the *Inclosure Act* itself.

Under this award the lands of Welton, along with the old inclosures, began to assume somewhat their present comfortable aspect, there yet remained however about 1,500 acres of open field land liable to common rights of stray, subject to tithe in kind, and lying partly to the south of the village between it and the lands enclosed under the Act of 1851, other part lying at the east side of the Township, and other part on the Chalk Wolds within the Parish. All that land was in A.D. 1775, enclosed by an award made by virtue of an Act of Parliament passed in A.D. 1772. At that time the Rev. Peter Simon was still the Vicar of Welton, and the land-owners seem to have been Thomas Williamson, Esq., (the builder of Welton House, but which was subsequently pulled down by Robert Raikes, Esq., and the present house built) Isaac Thompson, and his son Alderman Benjamin Blaydes Thompson, who built Eastdale House, which was lately pulled



down by Miss Broadley on her coming into possession thereof by purchase. Also

George Acklam	Ann Jefferson
William Watson,	Thomas Morton
of Cottingham }	Peter Riccard
Elizabeth Marshall,	Watson Stickney
of Tadcaster }	Esther Laybourne
Richard Bell	Thomas Smith
Thomas Spicer	William Towle
William Lowthorpe	Thomas Towle
John Sutton	Richard Sneeston
Richard Johnson	Thomas Coulson
Arthur Edwards	William Randall
Peter Hoggard	Robert Gill
John Shepherd	Thomas Coulson
Rev. William Welfit	John Jennison
Richard Chidson	Ann Lombard
William Battle	William Keeling
Thomas Morton	Humphrey Appleton
Richard Hunter	William Mell
Samuel Dawson	Also as before named
Marnaduke Johnson	Rev. Peter Simon
John Foord and Wife	B. B. Thompson
Elizabeth, wife of Francis }	Rev. Isaac Thompson
Twisleton Thompson }	Thomas Williamson
Robert Jefferson	And the Bishop of
Thomas Jefferson	Durham's Lessee }

The old inclosures in the Township were directed by the Act to be surveyed, and to pay 2s. 6d. an acre to the Vicar in lieu of tithes, such payments to be free from all taxes and rates whatsoever, and the following statement from the survey so made will shew what those old inclosures were, and the names of the then owners, viz. :—

## WELTON OLD INCLOSURE by P. NEVILL'S SURVEY,

A.D. 1772.

Proprietors	No. on Plan	Each Close				Total quantity			
		A	R	P		A	R	P	
1—Thomas Williamson, Esq.,									
Wold Farm .....	2	3	0	2	.....				
Sasmo-dum .....	3	0	3	23	.....				
Melton Close .....	7	4	1	35	.....				
Ditto .....	8	3	0	22	.....				
Ditto .....	9	3	0	30	.....				
Homestead Mitchinson .....	16	6	1	13	.....				
Shoulder of Mutton .....	17	1	1	9	.....				
Rennards Homestead .....	28	3	0	17	.....				
Great Croft, &c. ....	36	10	2	25	.....				
Ladywell Hall Flats, &c. ....	37	9	3	24	.....				
Mr. Langden's .....	67	0	0	39	.....				
Kitchen Garden .....	68	0	2	18	.....				
Adjoining ditto .....	69	0	1	9	.....				
Homestead Clay Hill, &c. ....	70	10	3	0	.....				
Westobys Home Close .....	71	3	1	10	.....				
Wilkinson Homestead .....	75	0	2	31	.....				
Crake Lane .....	95	2	2	23	.....				
Ditto .....	96	3	2	23	.....				
Cals Close .....	97	0	1	10	.....				
Old Garden .....	98	1	0	5	.....				
Adjoining ditto .....	99	0	2	26	.....				
Pool Bank .....	101	2	3	12	.....				
Ditto .....	104	0	3	34	.....				
Ditto .....	107	3	2	6	.....				
Ditto .....	108	3	0	3	.....				
Lowfield Newmarch .....	109	1	2	14	.....				
Temple Garth .....	110	0	0	39	.....				
Walk Mill Close .....	111	0	3	9	.....				
Brocklebankpool Bank Close .....	112	2	0	15	.....				
Masdale .....	117	3	3	24	.....				
Newmarch's Lowthorpe .....	118	4	1	25	.....				
Sandfield .....	120	10	0	32	.....				
Marshall's .....	123	3	2	10	.....				
Alderman Close .....	131	5	0	30	.....				
Tranham Closes .....	136	4	1	2	.....				
						116	3	14	
2—Ann Williamson, Cottage Site .....	77	0	0	0	.....	0	0	6	

<i>Proprietors</i>	<i>No. on Plan</i>	<i>Each Close</i>			<i>Total quantity</i>		
		<i>A</i>	<i>R</i>	<i>P</i>	<i>A</i>	<i>R</i>	<i>P</i>
3—Isaac Thompson, near Melton .....	4 .....	2	2	28	.....		
Ditto .....	12 .....	4	1	5	.....		
Ditto .....	91 .....	1	1	6	.....		
Ditto .....	92 .....	3	1	37	.....		
Common Lane.....	119 .....	6	1	2	.....		
		<hr/>			17	3	38
4—R. Bell, near Melton .....	6 .....	2	0	13	.....		
Ditto .....	11 .....	1	2	36	.....		
Ditto .....	27 .....	1	0	33	.....		
Ditto .....	31 .....	4	0	38	.....		
Common Lane .....	134 .....	2	3	10	.....		
		<hr/>			12	0	10
5—John Johnson,							
Horseshoeing Close .....	13 .....	4	0	4	.....		
Ditto above his Homestead.....	35 .....	0	3	3	.....		
Homestead.....	39 .....	0	1	36	.....		
Pool Bank .....	102 .....	2	0	35	.....		
Tranham Close .....	135 .....	5	0	26	.....		
Ditto .....	137 .....	2	1	20	.....		
Ditto .....	138 .....	2	1	9	.....		
		<hr/>			17	1	13
6—Bishop of Durham's near Springs.....	14 .....	0	2	26	.....		
Homestead and Springs .....	15 .....	2	2	24	.....		
Mill in the Town .....	44 .....	0	0	3	.....		
		<hr/>			3	1	13
7—Ditto and Watson Stickney, Pool Bank .....	105 .....	0	0	0	.....	1	2 33
8—Rev. P. Simon, as Vicar, Homestead .....	22 .....	1	2	20	.....		
Common Lane .....	129 .....	5	0	16	.....		
Ditto .....	130 .....	4	1	32	.....		
		<hr/>			11	0	28
9—Mr. William Battle, Homestead .....	20 .....	4	1	25	.....		
Kidd Lane Close .....	21 .....	2	1	23	.....		
Common Lane .....	121 .....	5	1	0	.....		
		<hr/>			12	0	8
10—Thomas Towle, near Melton .....	10 .....	0	1	0	.....		
Homestead.....	56 .....	0	1	30	.....		
Cowfield Close .....	124 .....	1	0	13	.....		
Ditto .....	125 .....	1	0	18	.....		
		<hr/>			2	3	21
11—Humphrey Appleton, Homestead.....	88 .....	0	0	20	.....		
Lowfield .....	133 .....	5	2	25	.....		
		<hr/>			5	3	5

<i>Proprietors</i>	<i>No. on Plan</i>	<i>Each Close</i>			<i>Total quantity</i>		
		<i>A</i>	<i>R</i>	<i>P</i>	<i>A</i>	<i>R</i>	<i>P</i>
12—William Watson, Homestead .....	30	4	1	22			
Common Lane .....	116	3	1	22			
Ditto .....	122	3	1	7			
					11	0	11
13—George Acklam, Homestead .....	63	1	1	3			
Adjoining ditto .....	65	0	2	11			
Cottage Site .....	86	0	0	36			
Common Lane .....	123	3	0	0			
					5	0	10
G. Acklam and Geo. Palmer's Reversion...	113	3	1	22			
Ditto ditto .....	114	0	1	31			
Ditto ditto .....	115	0	3	27			
					4	3	0
14—Mrs. Marshall, Homestead.....	76	0	1	36			
Common Lane .....	126	1	3	0			
Ditto .....	127	2	0	30			
Salt Close .....	139	2	1	28			
					6	3	14
15—John Foord, Homestead.....	50	0	1	37			
Cottage adjoining .....	59	0	0	21			
Ditto .....	60	0	0	23			
					0	3	1
16—Ann Lambard, Homestead, Thos. Tyndell	46	0	0	20			
Pool Bank Close .....	103	1	1	9			
					1	1	29
17—Peter Hoggard, Homestead, to Hudson	57	0	1	36			
Pool Bank .....	106	2	1	11			
					2	3	7
18—Cr. Edwards' Homestead.....	62	1	2	2			
Crake Lane.....	94	4	0	31			
					5	2	33
19—John Sutton, Homestead .....	83	0	0	38			
Common Lane .....	132	0	3	17			
					1	0	15
20—Sam. Watson, 1780, Dale End Close.....	1	0	0	0	2	2	2
21—Mr. Adams, near Melton.....	18	0	0	0	2	2	13
22—Rev. William Welfitt .....	18	0	0	0	0	1	28
23—Richard Johnson .....	19	0	0	0	0	2	38
24—W. Nelson .....	24	0	0	0	0	0	3
25—W. Nelson, jun.....	23	0	0	0	0	0	30
26—Mrs. Layburn.....	25	0	0	0	3	3	17

<i>Proprietors</i>	<i>No. on Plan</i>	<i>Each Close</i>			<i>Total quantity</i>		
		<i>A</i>	<i>B</i>	<i>P</i>	<i>A</i>	<i>B</i>	<i>P</i>
27—Thomas Spicer .....	28 .....	0	0	0	0	1	3
28—Richard Chitson.....	29 .....	0	0	0	0	0	26
29—Peter Ricald .....	85 .....	0	0	0	0	1	5
30—Will Mell           Cottage.....	87 .....	0	0	0	0	0	21
31—Will Masham       ditto .....	89 .....	0	0	0	0	0	16
32—Thomas Cook       ditto .....	90 .....	0	0	0	0	0	14
33—Thomas Merton     ditto .....	93 .....	0	0	0	0	0	35
34—Will Towle       Pool Bank.....	100 .....	0	0	0	2	1	26
35—John Wood       Cottage.....	32 .....	0	0	0	0	0	18
36—Robert Gill       ditto .....	33 .....	0	0	0	0	1	14
37—A. Tyson         ditto .....	34 .....	0	0	0	0	0	27
38—Will Randall      ditto .....	38 .....	0	0	0	0	0	28
39—R. Hunter         ditto .....	40 .....	0	0	0	0	0	24
40—Ann Harper       ditto .....	41 .....	0	0	0	0	0	13
41—James Hargrave   ditto .....	43 .....	0	0	0	0	0	10
42—R. Nelson         ditto .....	45 .....	0	0	0	0	0	2
43—R. Sneston       ditto .....	51 .....	0	0	0	0	0	20
44—Ditto and A. Harper ditto .....	52 .....	0	0	0	0	1	0
45—M. Gibson         ditto .....	53 .....	0	0	0	0	0	10
46—E. Sedgwick      ditto .....	54 .....	0	0	0	0	1	10
47—Thomas Smith     ditto .....	55 .....	0	0	0	0	0	32
48—Thomas Coulson   ditto .....	58 .....	0	0	0	0	1	38
49—Miss Thompson, Crake Lane, ditto .....	61 .....	0	0	0	0	2	7
50—John Jennison    ditto .....	64 .....	0	0	0	0	2	17
51—John Best         ditto .....	72 .....	0	0	0	0	0	4
52—Mr. Johnson      ditto .....	73 .....	0	0	0	0	0	4
53—W. Keeling       ditto .....	74 .....	0	0	0	0	1	3
54—R. Ella           ditto .....	78 .....	0	0	0	0	0	3
55—W. Lowthrop      ditto .....	79 .....	0	0	0	0	0	8
56—John Baxter      ditto .....	80 .....	0	0	0	0	0	4
57—William Shepherd ditto .....	57 .....	0	0	0	0	0	14
58—Robert Jefferson ditto .....	58 .....	0	0	0	0	1	23
59—W. Armisen       ditto .....	59 .....	0	0	0	0	0	30
Churchyard .....	42 .....	0	0	0	0	2	35
Pinfold .....	47 .....	0	0	0	0	0	1
Poorhouse and Waste .....	49 .....	0	0	0	0	0	3

Of these proprietors there only remain in Welton at present (A.D. 1869) as far as we can discover, descendants of the following, viz. :—

Thomas Thompson, Spring Hill, grandson of the Rev. Isaac Thompson; Miss Prance, granddaughter of Richard Bell; Towle, descendant of Thomas or William Towle; two Nelsons,

father and son, blacksmiths, descendants of Nelson above named; and Jennison, descendant of John Jennison.

The award, which is dated 5th December, 1775 (the new proprietors having had possession given in 1773) proceeds to fix what copyhold, fines, &c., each shall pay to the Bishop of Durham, Lord of the Manor of Howden, for such of the lands as lie in that Manor.

The award then sets out the old inclosures that are to pay after the rate of two shillings and sixpence an acre yearly to the Vicar, in lieu of tithe, &c., with their respective quantities, &c., and directs that the Vicar is to be free from all rates and taxes in respect thereof.

There was an old lane called "Crake Lane," that was allotted amongst Thomas Williamson, George Acklam, and Christopher Edwards, which lane ran through the south lawn of Welton House, and no one soon after came to have any interest in it but Thomas Williamson, through purchases made by him, so it has been thrown into and now forms part of the lawn of Welton House. The act provided that all the high roads not re-awarded as highways by the Commissioners, and which then ran over the lands to be inclosed, should, on the signing of the award, cease to be highways. This Crake Lane was one of three, and the only other one was the road to Beverley, which then ran from the east end of the village through Welton Dale and Wauldby Dale to Little Weighton, and thence to Beverley, and in lieu thereof so far as it ran through Welton, there was substituted by the award the present Beverley Road on the north side of the Parish next to Elloughton, the one half of the breadth being in each Parish, thirty feet each, as far as Wauldby Township, and the old Beverley Road from the village of Welton as far as Welton Dale was made into a private occupation road.

The Hull Road was by the award continued sixty feet

wide between the ditches from the east end of Welton village to Melton as a king's highway.

The award then sets out one half of a highway thirty feet wide (the other half thirty feet wide being in Melton, Ferriby, and Swanland), leading northwards along the east side of the Township of Welton into and between the Lordships of Melton and Swanland. Those were the only highways laid out under the award, but there were several private roads set out, and ordered to be kept in repair the same way as the highways, and as they have ever since been so repaired, and have been freely used by the public without opposition, they have by dedication become highways. Those are the Stone Pit Road to the Stone Pit in the plantation upon the hill; the Strusdale Road leading from the said Stone Pit Road to the road in the Melton Bottoms before mentioned as a highway; the Low Field Road leading from the Hull Road to Pool Banks Lane and Pool Banks Lane. The grass of all the lanes awarded under the last Inclosure Act was directed to be let for depasturing of cattle and the rent paid in aid of the highway rates. It may here be mentioned that there is no such provision as to the roads or lanes made by virtue of the Act of 1851, nay THEY are directly prohibited from being depastured, the grass by the sides of them belongs therefore by law to the proprietors of the land adjoining such grass, and when the Surveyors of the highways let them they are illegally meddling with other people's property, nor can they legally let the pasturage of any highway whatever, except only the herbage of the grass on the private ways set out by this last award, viz., Stone Pit Road, Strusdale Road, Low Field Road, and Pool Banks Lane.

By the award two acres upon the hill were awarded to the inhabitants for a stone pit (but the herbage to be enjoyed by Thomas Williamson) for their use in rebuilding and repairing their buildings, and for repairs of public and private

roads. A similar allotment was made of the stone pit near the Mill (the herbage to be enjoyed by William Welfitt, his heirs and assigns) and containing one rood and thirty perches. Permission is given to Thomas Williamson, John Johnson, and Richard Johnson to take water from the Pool Brook into their lands adjoining Pool Banks Road for watering cattle. The proprietors of allotments are required to keep open the ditches adjoining their allotments for the free running of water. All ditches in the Low Field to be four feet six inches wide at the top, six inches at the bottom, and three feet deep perpendicular, and those in the High Field three feet wide at the top, six inches wide at the bottom, and two feet six inches deep perpendicular. A sufficient ditch to be made from the Springs to the Mill Lane, to be cleaned by the owner of the lands in which the springs rise.

We have not specified the allotment made under either award, for that the awards themselves must be searched.

We find from a memorandum of Mr. William Paine (Mr. Thomas Williamson's Steward), that when the two enclosures were completed, and towards the end of the eighteenth century, Welton consisted of

	A	R	P	A	R	P
Old Inclosures .....				260	0	12
Allotments in 1751 .....	382	2	11			
Roads in ditto .....	6	0	30			
Bank, &c., in ditto .....	9	1	16			
				398	0	17
Allotments in 1775 .....	1041	1	26			
Stone Pits in ditto .....	2	0	0			
Gravel Pit in ditto .....	0	1	0			
Roads in ditto .....	30	0	32			
				1074	3	18



The distances to places in the neighbourhood are, by the said William Paine, stated as follows, as measured by Richard Fryer, ex-Commissioner, in A.D. 1784:—

<i>From Welton House.</i>	<i>Miles</i>	<i>From South Cave.</i>	<i>Miles</i>
To Elloughton .....	1½	To Riplingham Hall.....	2½
Brough Haven.....	1½	Brantingham .....	1¾
South Cave .....	4½	Elloughton .....	3
Brantingham .....	3	Welton House .....	4½
North Cave .....	7	Brough Haven.....	3½
Wallingfen Bridge....	10	Ellerker ....	1½
Hotham .....	8½	Broomfleet .....	4¼
North Newbald.....	10½	Weighton Lock .....	5¼
		North Cave .....	2½

The same William Paine gives the following amounts of the population of Welton Township—

A.D. 1780— 91 families, 173 males, 194 females...total 367  
 1801—104 ditto 205 ditto 244 ditto ...ditto 449

In A.D. 1801, there were 97 inhabited houses and one not inhabited.

We find in A.D. 1861, the population of Welton Township was 688.

Under the Act of 1778, the Vicar obtained a good farm in lieu of his tithes, and two shillings and sixpence an acre per annum for every acre of the ancient inclosures of the Township, the latter without deduction for taxes or assessments (other than land tax) in lieu of the tithe in kind of such ancient inclosure. Power is given by the act for the Vicar, with the consent of the Archbishop of York, to lease the land allotted to him for any term not exceeding twenty-one years.

Upon the landowners getting possession of their new allotments, the Township gradually assumed its present aspect, but many small closes, both ancient inclosures and new, after

wards were thrown together to form the lawns of Welton House and of Eastdale.

The high road from Melton to Welton ran then below the hill, and close to and past Welton House, which former highway is now the private road to that house, it having been stopped as a public road, and the present one over the hill made in lieu of it by Thomas Williamson, Esq., by virtue of a writ of *ad quod damnum*, about the beginning of the present century (1800).

Soon after Mr. Raikes became possessor of Welton House, he purchased of Joseph Thompson, Esq., a good house which stood close by and at the outside of the West Gate of Welton House, pulled it down and threw the site into the Welton House pleasure grounds and flower garden. Joseph Thompson was son of Colonel George Thompson, an old inhabitant of Welton, and father of Colonel George Hamilton Thompson, at present commanding the East York Militia,—and the house in question was, before being pulled down, in the occupation of Ralph Turner, Esq., father of Charles Turner, Esq., of Liverpool, M.P. for South Lancashire. Mr. Ralph Turner removed from the house in question to the one at Ferriby he bought from the devisees of Sir Henry Etherington, which now belongs to Charles Turner, Esq.

There stood a respectable small house just within the West Gate of Welton House, which at the beginning of this century was inhabited by William Paine (acting Steward for Thomas Williamson, Esq.) a man of no small importance in the village in his day—that house Mr. Raikes took down and built his stables, &c., just behind where it stood.

Another good house stood at the opposite side of the highway, about where the joiner's shop and counting-house for the estate now stand. It was inhabited by two Miss Harwoods, sisters of Sir Bewsick Harwood, of Cambridge. The Misses Harwood kept there a ladies' school, at which

many of the daughters of the best families in the county were educated. That house was also pulled down by Mr. Raikes when he owned the estate.

Melton also was open field land, like that at Welton, prior to the inclosure under the Act of 1773, except a small quantity of ancient inclosures adjoining to the village, which extended on the north of the Hull Road from the Melton Bottom Road as far back as the turn in the Melton Bottom Road, which is behind the Eastdale farm yard, and was bounded on the north by a line drawn thence eastward to the back of Mr. Brough's farm yard just beyond the Melton Pond. The ancient inclosures, on the south of the Hull Road embraced Mr. Wilson's garden, house, and grass plot, with the field on the back of Melton Pond, with the close lying on the east of the pond to the Humber Low Road. This land was on the inclosure freed from tithe in kind, but subjected to an annual tithe rent to the Vicar of Welton.

The highroad from Ferriby to Melton at that time ran in a straight line from the present Melton Hill east lodge through what is now part of the lawn of Melton Hill, up to a point near the Melton Pond, the site of it may yet be traced through the Melton Hill lawn by the eye, it being still somewhat raised above the level of the land south of it—the present road to Ferriby from the Town street of Melton was made at the time of the inclosure, when the site of the old road and the land between it and the new road were allotted to Mr. Joseph Williamson, the owner of the ground on which the Melton Hill house now stands, which was allotted to him at the inclosure, as well as the land south of the Hull Road in front of it down to the Humber, he being the owner of certain old inclosures lying within the land so allotted. Mr. Joseph Williamson was a Hull merchant, who married a Miss Shaw, by whom he obtained most of his land in Melton—he was in partnership with his two brothers, Mr. William Williamson

and Mr. Thomas Williamson, they carried on the business of iron merchants, at Hull. To that family Welton and Melton are indebted for much of their beauty. Mr. Joseph Williamson having succeeded to Mr. Shaw's property in Melton, built Melton Hill House, planted largely on the east and north of his property, making a handsome walk and carriage drive from the Hull Road near Ferriby to Melton Bottom, where it met the lands subsequently allotted by the Welton Inclosure Award of 1772, to his youngest brother, Mr. Thomas Williamson, who continued the line of planting and carriage road through what is called the Bow Road Plantation, and so up to the house at Welton, built by himself, called Welton House, to the north of which he also made a plantation known as the High Walk, or sometimes the Temple Walk, and on the west he continued the plantation below his house by Pool Bank, and back again to the house—the latter, known as the Low Walk, has since been cut down to open the view from the house—he also planted largely at Welton Dale, before which events both Melton and Welton were very bare of wood.

The ownership of specific lands in Melton was very little changed by the inclosure, the main object of which was to free the land from tithe in kind by giving to the Vicar of Welton land in lieu thereof, and tithe-rents issuing from the old inclosure, which latter it was stipulated should be free from all rates and taxes,—there were no common-right owners in Melton having any right of stray over other men's lands, and in consequence most of the landowners, who had lands lying contiguous to each other, had of their own good pleasure fenced in the same within the twenty years preceding the inclosure, leaving only their outlying pieces of land uninclosed, and the Inclosure Act provided that each proprietor should have allotted to him (in part of the lands to be awarded to him) all the land he had so inclosed within the last twenty years.

Besides Mr. Banks' house near Melton Pond, now occupied

by Mr. Wilson, there were two good houses at that time on the south of the Hull Road, between the Melton Pond and Low Lane, the one nearest the pond belonged to Alderman Blaydes, of Hull, the other to a Captain Frazer, and it stood a few yards from the road between the two trees now growing near the footpath on the north of the highway there—a little to the west of which trees there was situated the Public Well, since covered in by the late John Wilson, Esq., as mentioned in the early part of this work. Those two houses having come into the possession of the late Mrs. Wilson, she pulled them down and built instead the mansion now belonging to Mrs. Reynolds.

At the time of the inclosure there were, besides the Vicar of Welton in respect of tithes, and the Bishop of Durham in respect of memorial rents, &c., only seven proprietors of open field land in the Township of Melton, viz., Mr. Joseph Williamson, Mr. John Boynton Adams, Mr. William Wadman, Mr. Marmaduke Johnson, Mr. Banks, Mr. William Green, and Mr. Sherman Rooksby.

Two acres of land were allotted to the inhabitants of Melton for a stone pit, situate and adjoining to the north end of land allotted to Mr. Joseph Williamson, down the Melton Bottom Road, which Melton Bottom Road is allotted for a highway, or rather for half of a road or highway, thirty feet wide in Melton adjoining the other half thereof, thirty feet wide in Welton between the ditches, to be called the Beverley Road. The only other public highway set out by the award is the road from the east end of Melton below Melton Hill to the Township of Ferriby, in the place of the old road given up as part of the Melton Hill House Lawn as before mentioned. The private roads set out were the one fronting Melton Hill from the Hull Road to the Humber Bank clough and haven of Melton, for the use of the owners and occupiers of land in Melton. The Ings Road leading from the Hull Road to lands allotted to Joseph Williamson, for the use of the owners and

occupiers of lands adjoining there, and a road thereout to ancient inclosures of Joseph Williamson and Mr. Rooksby, for the use of those whose lands adjoin thereto, now called the Brickyard Road, and the private road on the west side of Melton aforesaid leading to lands awarded to J. B. Adams, and old inclosures adjoining thereto ; also a footpath over the Vicar's allotment from the Ings Road eastward to land of Marmaduke Johnson.

Two drains, called Ings Drains, are awarded, commencing at the same point, one running to the west clough, the other to the east clough, to be kept in order by an equal pound rate on all the inclosed lands, except as in the award is excepted ; also another drain from the Melton Pond to the Ings Drains to be kept in order by the adjoining proprietors.

The award then directs all private roads to be maintained by the Township as their public roads are maintained. The award allots all the herbage of the roads, both public and private, to Mr. Joseph Williamson, the proprietor of Melton Hill.

The award then specifies what each owner of ancient inclosed land shall, in respect of it, pay to the Vicar in lieu of tithes, which payments are to be free from all present or future taxes, assessments, charges, and impositions, and yet, notwithstanding which, and a similar provision in the Welton Inclosure Act 1772, the parishioners persisted in rating the Vicar's tithe-rents to the poor till about the year 1861 or 1862, when the Rev. Mr. Paget (deeming it but right for the interests of succeeding Vicars) appealed against the rate, and succeeded in fully liberating those tithe-rents from any such charge in future.

The award also sets out what Bishop-rents shall be paid in respect of the lands liable to such payments to him as Lord of the Manor of Howden, in which Manor the sub-Manors of both Melton and Welton lie—the Lords of those Manors

holding them as Mesne Manors under him as Lord Paramount or Chief Lord of the Fee of all the Manors within his chief Manor of Howden.

The award concludes by setting out a drain for Marmaduke Johnson's land to be maintained by himself.

We have now finished with the history of these three inclosures, the particulars of which, though of moment to the owners and occupiers of lands affected thereby, must have been very uninteresting to the general reader; we may, however, console ourselves with the idea that he will have "skipped it," when he found it to be dry matter, as we used to do when school boys whenever we met with any prosy matter in books, which were otherwise entertaining, such as Robinson Crusoe, &c.

None of the ancient books of vestry proceedings are in the Welton Parish chest. They might have given us much information as to the progress of the Parish, now for ever lost.

The poor-rate books are in the chest,—in the earliest of them, under date A.D. 1748, we find that at that time the poor-rates for the Township of Welton were laid and collected monthly, and that a halfpenny in the pound raised five shillings and elevenpence one farthing, or £3 10s. 5d. per annum. At that time James Shaw, Esq., (to whom also the Melton Hill property belonged) was the Squire of the Parish, and resided at the then Welton House, quite a small family house compared to the one afterwards built by Mr. Thomas Williamson, which was a really good roomy mansion, but pulled down, except the kitchens, by his successor, Mr. Raikes, who built the Welton House now existing. The names of Thomas Towle, Wm. Lowthrop, and the Rev. Isaac Thompson, also appear upon that rate, but not those of any other person who, in living memory, have been connected with the Parish.

In A.D. 1753, the month's assessment at a halfpenny

raised six shillings and twopence threefarthings, and the name of the recipients of relief are given—

	£	s	d
Sarah Bates .....	0	2	6
Thomas Jackson and Wife .....	0	1	0
Robert Good and Wife .....	0	1	0
Elizabeth Jackson .....	0	0	9
	<hr/>		
	£0	5	3
	<hr/>		

In A.D. 1769, Thomas Williamson (father-in-law of the late Mr. Raikes) first appears on the rate in the place of Mr. Shaw, being rated to the amount of five shillings for the month, the whole month's rate amounting to £1 16s. 7½d.

In A.D. 1774 (two years after the second inclosure) the annual value of the property rated first appears on the face of the rate. The principal properties appear to have been—

	Annual value—£ s d		
Thomas Williamson .....	91	15	0
Rev. Mr. Simon, Vicar .....	64	6	8
Richard Bell, who lived at Welton Grange ...	30	0	0
Wm. Battle, who lived at Welton Hall .....	21	0	0
Rev. Wm. Welfitt .....	6	5	0
The Rev. Isaac Thompson .....	4	0	0

In A.D. 1786, the name of Benjamin Blaydes Thompson, son of the Rev. Isaac Thompson (the father and grandfather of the author) first appears upon the rate. He built Eastdale House, lately taken down by Miss Broadley. The name of the Honorable Twisleton Thompson appears upon the rate for a house, &c., which was then standing just outside the Welton House west gate—the site of the house and garden is now a part of the Welton House flower garden, and a close then behind the garden is part of Welton House south lawn. He was not related to the above B. B. Thompson, but a nephew of Lord Say and Sele.



In A.D. 1787, the name of the Rev. Miles Popple first appears upon the rate. He was the Vicar of Brading, in the Isle of Wight, since celebrated as the residence of "The Dairyman's Daughter," through Leigh Richmond's well known tract bearing that title. He came to Welton to be Dr. Welfitt's curate, the latter gentleman we believe having undertaken Mr. Popple's duty at Brading. Welton, in that year, was well supplied with clergymen ; besides those named there was a retired clergyman of the name of Edmunds, living in the house adjoining the gates of Welton Grange.

The following is a copy of the last Terrier of Welton which the author can find, being dated in A.D. 1809, viz. :

"A TERRIER containing an account of the vicarage house  
"and outhouses, and of all the glebe lands, tithes, and all other  
"ecclesiastical dues and profits belonging to the Vicarage of  
"Welton with Melton, pursuant to his Grace's directions to the  
"Reverend the Clergy of the Diocese of York, and the Church-  
"wardens of the same, for making and disposing their Terriers  
"at his visitation held at Hull, on Tuesday, the twenty-fifth  
"day of July, in the year of our Lord one thousand eight  
"hundred and nine.

"1.—The vicarage house is twenty-six yards in length and  
"seven in breadth ; it is built with white and grey stones, and  
"covered with thatch ; it is two stories high ; upon the first  
"floor there are four rooms, together with a cellar and dairy,  
"one of which is paved with bricks, the walls thereof part  
"plastered with lime and hair, and part not plastered at all ;  
"the other is floored with flags, the walls are plastered with  
"lime and hair, and underdrawn between the joists ; the third  
"is boarded and wainscotted, and also underdrawn between  
"the joists ; the fourth has a boarded floor, the walls  
"plastered with lime and hair, and also underdrawn between  
"the joists.\* There are also five chambers, two of which have

\* All these were really on the ground floor.

“boarden floors, the walls plastered with lime and hair, the  
 “tops covered with deals; the third has a plastered floor, the  
 “walls plastered, the top covered with deals; the other two  
 “have plastered floors, and open to the roof.

“A stable, thirteen yards long and six wide, built with  
 “white and grey stones, and thatched. Two barns,<sup>†</sup> both  
 “built with stones and thatched, one of them is twenty-five  
 “yards long and ten wide, the other fourteen yards long and  
 “seven wide.

“2.—The glebe, belonging to the vicarage, consists of the  
 “following particulars, viz., upon the front of the house there is  
 “a small orchard and foldyard, adjoining James Lowthrop, Esq.,  
 “on the west, the town street on the south, Richard Goaks on  
 “the east, they are all fenced with brick and stone walls, and  
 “contain together two roods five perches. Behind the house  
 “there is a croft called the Back Garth, adjoining upon a lane  
 “on the east, John Richardson, Esq., on the north, James Low-  
 “throp, Esq., on the west, containing three roods twenty-three  
 “perches. The Churchyard is fenced round with a stone wall,  
 “its boundaries are upon the town street in all parts, except on  
 “the south west side upon George Hargreave; it contains (in-  
 “cluding the ground upon which the Church stands) two roods  
 “and twenty perches. One low field close meadow, containing  
 “nine acres three roods, adjoining upon Thomas Williamson,  
 “Esq., on or towards the north and south, Common Lane on  
 “or towards the west, and certain grounds called Caffirth,  
 “on or towards the east. One other close called Common  
 “Close, or fresh close pasture, containing six acres one rood  
 “and twenty perches, having Common Lane on or towards  
 “the north, Benjamin B. Thompson, Esq., on or towards the  
 “east, Thomas Williamson, Esq., on or towards the west.  
 “One other close called Ings Close Meadow, containing nine

<sup>†</sup> The tithe barns, since pulled down by authority of the Ordinary  
 A.D. 1847.

"acres three roods, having Benjamin B. Thompson, Esq., on  
 "or towards the east, Humber Bank on or towards the south,  
 "Thomas Williamson, Esq., on or towards the west. One close  
 "of arable land, containing three roods and thirty-two perches  
 "(lately inclosed by an Act of Parliament passed in the year of  
 "our Lord one thousand seven hundred and seventy-two, intituled  
 "'An Act for dividing and inclosing certain open fields, lands,  
 "'and waste grounds within the Township of Welton, in the  
 "'East-Riding in the County of York,' in the low field adjoin-  
 "ing on the north to lands awarded to Mr. John Johnson, on  
 "the east on the Township of Melton, on the south and west  
 "on the old inclosure. One other close of arable land, contain-  
 "ing ten acres three roods thirty-two perches, inclosed by the  
 "said act, adjoining on the east on Low Field Road, on the north  
 "on lands awarded to Thomas Spicer, on the south on the old  
 "inclosure, on the west on certain grounds called Calf Firth.  
 "One other close, known by the name of Calf Firth, containing  
 "seven acres three roods and twenty-four perches, adjoining on  
 "the east on the last mentioned close and lands awarded to  
 "Thomas Spicer on the south and west on the old inclosure, on  
 "the north on lands awarded to Thomas Spicer, on the south  
 "and west on the old inclosure, on the north on lands awarded  
 "to Thomas Spicer, inclosed by the said act. One other close  
 "in the stone pit field, inclosed by the said act, containing four  
 "acres three roods and twelve perches, adjoining on the south  
 "and west on lands awarded to Thomas Williamson, Esq., on  
 "the east on stone pit road, on the north on lands awarded to  
 "the Rev. Peter Simon, as Vicar. One rood of land is also  
 "allotted to the said Rev. Peter Simon, for his consent to the  
 "said inclosure, and as Lord of the Manor,\* bounded on the  
 "south on Thomas Williamson, Esq., on the east on stone pit  
 "road, on the north and west on lands awarded to the said

\* That is "The Manor of the Vicar of Welton," a small Manor lying  
 interspersed through the Parish.

"Rev. Peter Simon. There are also two hundred and one acres  
 "three roods and four perches of arable land lying in the Wold  
 "Field, awarded to the said Rev. Peter Simon, as Vicar, in lieu  
 "of all the great and small tithes, inclosed by the said act, ad-  
 "joining on the west and north on lands awarded to Thomas  
 "Williamson, Esq., and George Acklam, on the east on lands  
 "awarded to Thomas Williamson, Esq., and the Township of  
 "Melton and Ferriby on the south, on lands severally awarded  
 "to Mr. John Johnson, Mr. Richard Johnson, Mr. William  
 "Watson, Mrs. Elizabeth Marshall, Rev. Isaac Thompson, and  
 "the said Rev. Peter Simon.\* There is also a composition tithe  
 "rent of two shillings and sixpence per acre, paid annually, out  
 "of the ancient inclosure, at two half yearly payments, viz.,  
 "Lady-day and Michaelmas, settled by the said Act of Parlia-  
 "ment. There is also another composition tithe rent of one  
 "shilling and threepence per acre, settled by an Act of Parlia-  
 "ment passed in the year of our Lord one thousand seven  
 "hundred and fifty-one, in lieu of tithes paid out of the Ings and  
 "Fresh Close inclosure. The quantity of the Vicar's lands lying in  
 "the Township of Melton is eighty-nine acres one rood and thirty  
 "perches, the same being lately inclosed by an Act of Parlia-  
 "ment passed in the eleventh year of the reign of our Sovereign  
 "Lord George the Third, in lieu of all the great and small  
 "tithes. One close or allotment in the Low Field, containing  
 "thirty-nine acres two roods and sixteen perches, bounded on  
 "the west by the Ings Road, on the east by the new drain, on  
 "the north by the old inclosure and lands awarded to Joseph  
 "Williamson, Esq. One other close lying in the Low Field and  
 "Common, containing thirty-one acres three roods, bounded on  
 "the north by lands awarded to John Boynton Adams, Esq.,  
 "and the Lord Bishop of Durham, on the east by the Ings Road

\* Some parts of the above mentioned lands have, about the year 1837,  
 under authority of Statutes 55 George III. ch. 147, and 6 George IV.  
 ch. 8, been exchanged with Mrs. Raikes for some of her lands.

“and lands awarded to the Lord Bishop of Durham, on the south  
 “by lands awarded to the said Rev. Peter Simon, on the west  
 “by lands awarded to John Boynton Adams, Esq. One other  
 “close in the Ings, containing eighteen acres and twenty perches,  
 “bounded on the east and south by lands awarded to Joseph  
 “Williamson, Esq., on the west by lands awarded to John  
 “Boynton Adams, Esq., on the north by the old drain. There  
 “is also a composition tithe rent of one shilling and ninepence  
 “per acre paid out of the ancient inclosure at Melton, while in  
 “meadow or pasture, but when in tillage at three shillings per  
 “acre. There are also belonging to this vicarage certain houses  
 “and lands called and known by the name of Priesthold,\* for  
 “which the Vicar receives yearly out-rents and fines at every  
 “change, and he the said Vicar keeps a court at pleasure. Easter-  
 “Offerings, due to the Vicar for every communicant, he receives  
 “twopence. The Vicar likewise receives a mortuary of ten  
 “shillings at the death of every male householder who dies  
 “worth thirty pounds and upwards, and for every householder  
 “under that sum three shillings and fourpence.

“3.—An account of the pensions and fee-farm rents payable out of this living, viz., a fee-farm rent of *three pounds six shillings and eightpence* yearly granted from the Crown, and due unto William Tempest, Esq., and others, for the Church of Welton, payable at Lady-day and Michaelmas. An annual rent of *thirteen pounds six shillings and eightpence* for Welton Rectory, payable to Stephen Chase, Esq., at Michaelmas; a yearly pension or rent of *two pounds*, payable to Sir John Shaw, Bart., at Michaelmas; two half-yearly pensions, amounting in the whole to *thirteen shillings and fourpence*, due unto his Grace the Archbishop of York, at May-day and Michaelmas; and also another out-payment, the particulars whereof we are not at present certainly informed of, but we believe it to be *six shillings and eightpence* per annum.

\* That is within the Manor of the Vicar of Welton before mentioned.

"We have four bells\* and a clock, the king's coat of arms, a pulpit, a reading desk, and a font. We have a large bible and two common prayer-books, two surplices, a pulpit cushion and cloth, and a chest to put them in. We have an altar table, and two covers for the same, viz., a purple cloth carpet and a fine damask cloth. We have a silver chalice and a patin, a pewter plate, a pewter flaggon and salver, a linen cloth to cover them with. The tower and body of the Church are repaired by the parishioners. The chancel is repaired by the vicar. The churchyard's walls are repaired separately by the parishioners.†

"The clerk is appointed by the Vicar. His customary wages are paid him by the parishioners, at Easter, viz., for every messuage or cottage, or site of messuage or cottage, he receives sixpence, and every under-settle threepence; amounting in the whole to two pounds ten shillings, or thereabouts. His fees for every marriage by banns, one shilling; by licence, two shillings and sixpence. For every burial in the churchyard, sixpence; in the body of the church, one shilling; in the chancel, two shillings, and

\* Two of the bells are ancient, one has this inscription "J. H. S. Sancte Simon et Juda Apostoli Dei orate pro nobis." The other this "Nos cum prole pio benedicat virgo Maria." The third bell is more modern, and inscribed with "Exaltabo te Deus, Barrow, J.H. 1764"—probably cast by James Harrison, bell-founder, of Barrow and Barton. The fourth bell is still more modern and without inscription.

† It would seem that at some time the principal landholders had a private arrangement each to take to upholding a given length of the Churchyard Wall, according to the then estimated value of each persons land—and a map or plan was prepared, describing the part of the wall each was to maintain, and that plan was followed out till about A.D. 1852, when Mrs. Wilson's (of Melton) part fell out of repair, and on being called on to restore it, she refused; it was then found out that the arrangement had no binding efficacy in law, and ever since the Churchyard Wall has fallen upon the Parishioners at large to maintain out of Church-rates, but the present wall having been built in A.D. 1862, by Miss Broadley, when the Church was restored, it is not likely soon to need reparation.

"within the altar rails, four shillings; and for every churching sixpence. The surplice fees due to the vicar for every marriage by banns, publication, one shilling; fees, three shillings and sixpence; by licence, thirteen shillings and fourpence. For every burial in the churchyard, two shillings; in the body of the church, four shillings; in the chancel, one pound eight shillings and eightpence; and for every churching, two shillings.

"The sexton is appointed by the parishioners. His customary wages for winding up the clock, and for sweeping and cleaning the church, are nineteen shillings, which are paid him every year by the churchwardens before the visitation. His fees for every burial in the churchyard, one shilling and twopence; in the body of church, two shillings and fourpence; in the chancel, four shillings and eightpence, and within the altar rails, nine shillings and fourpence. For every marriage by banns, sixpence; by licence, one shilling; and for every churching, threepence.

"Given under our hands, this 24th day of July, 1809.

"Hy. Wm. Champney, vicar.

"Parishioners: -

"M. Popple, Curate.

"Robert Raikes.

"Churchwardens:

"James Lowthorp.

"Watson Stickney.

"John Johnson.

"Thomas Spicer.

"Thos. Stephenson, Jun.

"Thos. Stephenson.

"John Smith.

When the Church was re-opened after Miss Broadley's restoration, E. S. Wilson, Esq., gave to the Church a handsome crimson velvet altar table cover, Mrs. Whitaker gave handsome silver cups for the altar table, Mrs. Thomas Thompson a new folio bible, a prayer-book folio and smaller service books for the communion service, funerals, baptisms, &c; Miss Galland a worked cover to the altar steps, and other friends various other furniture; and by subscriptions amongst the parishioners a Brass was fixed in the

Church, in memory of Miss Broadley, and of her having restored the Church.

When the Church was restored, the Rev. T. B. Paget presented a handsome Painted Glass East Window, which now adorns the Church. In the Old Church there was a Memorial Painted Glass Window in the Chancel, erected by Mrs. Galland to her husband's memory, which still retains its situation ; and the Window of the South Transept is a handsome painted one, representing the Offering of the Magi, executed at Brussels, and erected by W. H. H. Broadley, Esq., to the memory of his aunt, Miss Broadley ; and her nephew, Colonel Broadley Harrison, and his sister, Mrs. Palmer, of Withcote Hall, placed another Painted Glass Window to her memory in the north aisle, near to where she is buried.

The following is a Translation of the Deed of Confirmation of the Endowment made for the Vicar of Welton, by the Chantry Priests in Lincoln Cathedral, as Rector or Appropriator of the Rectory of Welton, in years A.D. 1439 and 1444, from "Torr's Manuscript," in the Library of York Cathedral, a copy of which Deed, with a Translation, the Author has deposited in the Parish Chest of Welton Church.

## CONFIRMATION

OF THE

APPROPRIATION OF THE CHURCH OF WELTON TO A CERTAIN  
CHANTRY IN THE CATHEDRAL CHURCH OF LINCOLN.

"TO all the sons of Holy Mother Church who shall inspect these present letters, William, dean and chapter of the Cathedral Church of York, greeting, in the Lord everlasting, Know ye all that we have seen and inspected the letters of the very Reverend Father and Lord in Christ, Lord John, by Divine permission Cardinal Priest by the title of Saint Balbinus, Archbishop of York, Primate of England,



"and Legate of the Apostolic See, containing in all respects  
 "the tenor which followeth :— 'To all the sons of Holy  
 'Mother Church who shall inspect the present letters, John,  
 'by Divine permission Cardinal Priest of the most Holy  
 'Roman Church, by the title of St. Balbinus, Archbishop of  
 'York, Primate of England, and Legate of the Apostolic See,  
 'greeting in Him who is the true salvation of all, Know ye  
 'that we have seen, handled, examined, and carefully inspected  
 'the letters of the beloved son in Christ, Master William  
 'Felter, Doctor of Laws, Dean of our Cathedral Church of  
 'York, signed with the impression of his Seal, hanging in red  
 'wax, containing in all respects the tenor which followeth :  
 "' William Felter, Doctor of Laws, Dean of the Cathedral  
 "' Church of York, Commissary of the Very Reverend Father  
 "' and Lord in Christ, Lord John, by the Grace of God Arch-  
 "' bishop of York, and Primate of England, and Legate of the  
 "' Apostolic See, specially deputed for the within written  
 "' matters, to our beloved in Christ, Richard Burton and John  
 "' Barnelby, Chaplains of the Perpetual Chantry of two  
 "' Chaplains to celebrate Divine service daily at a certain altar,  
 "' founded in the Cathedral Church of Lincoln, before the  
 "' which Katherine, late Duchess of Lancaster, mother of the  
 "' most noble and illustrious Lady Joan, Countess of Westmore-  
 "' land, lieth buried, greeting in Him who was born of a Virgin.  
 "We have received the letters of the aforesaid Very Reverend  
 "Father in Christ, containing the tenor which followeth :  
 'John, by Divine permission Archbishop of York, Primate of  
 'England, and Legate of the Apostolic See, to the beloved sons  
 'in Christ, Master William Felter, Dean of the Cathedral  
 'Church of York, and Sire John Berynyngam, treasurer of our  
 'said Cathedral Church, health, grace, and our good will.  
 'A petition lately offered to us, on behalf of the noble and  
 'illustrious and very dear lady and daughter in Christ, Joan,  
 'Countess of Westmoreland, contained, 'That, whereas, the

'most excellent Prince and Lord in Christ, Henry, by the  
 'grace of God King of England and France, and Lord of  
 'Ireland, by his letters patent did grant and give licence for  
 'him and his heirs, that the said Countess and her heirs might  
 'make, found, create, and establish anew a certain Perpetual  
 'Chantry of two Chaplains to celebrate Divine service daily at  
 'the altar before which Katherine, late Duchess of Lancaster,  
 'mother of the aforesaid Countess, lieth buried, in the  
 'Cathedral Church of Lincoln, according to the ordination of  
 'the same Countess, or her heirs, in this behalf to be made;  
 'and that the aforesaid Countess, and her heirs, might give  
 'and grant the Advowson of the Parish Church of Welton, in  
 'our diocese, to the same Chaplains of the Chantry aforesaid,  
 'when it should be founded and established, and also did give  
 'special licence likewise to the same Chaplains, and their suc-  
 'cessors, that they might receive the Advowson aforesaid from  
 'the aforesaid Countess, and her heirs, and might appropriate  
 'the Church of Welton aforesaid to themselves, and their  
 'successors, and the sum so appropriated might hold for their  
 'proper uses for their maintenance, and certain charges by  
 'them yearly to be kept up according to the ordination afore-  
 'said in this behalf to be made for ever. Now, the Lady  
 'Countess of Westmoreland hath besought us with instance  
 'that the aforesaid Church of Welton may by our authority  
 'be appropriated, united, and annexed to the Chaplains of the  
 'Chantry aforesaid, and their successors, when it shall be  
 'founded, We, regarding the pious intention and laudable  
 'purpose of the said most noble lady in this behalf, being  
 'hindered by various causes from personally attending the  
 'execution of the premises to inquire into and upon the causes  
 'of the like appropriation, and the true yearly value of the  
 'Parish Church aforesaid, and the size of the same Parish, and  
 'the number and multitude of the parishioners, and any  
 'charges whatsoever, ordinary and extraordinary, to the same

'Church of Welton, and the rector or curate thereof, for the  
 'time incumbent, and other articles and circumstances in this  
 'behalf of right or custom required ; and the true and lawful  
 'causes of the like appropriation being formed. By the tenor  
 'of these presents we do commit to you conjointly and  
 'severally, and in whose fidelity and diligent circumspection  
 'we fully confide our full place and power of appropriating,  
 'uniting, and annexing the said Church of Welton to the  
 'Chaplains of the Chantry aforesaid, and their successors,  
 'when it shall have been founded, and of preserving, limiting,  
 'and reserving a suitable yearly pension to us, and our  
 'successors, as in indemnity to our Church of York, in recom-  
 'pense of the emoluments which we and our successors, in the  
 'name of our Church aforesaid, might of right and approved  
 'custom take from the Church of Welton at the times of the  
 'vacancy of the same, or otherwise, if the grant, annexation,  
 'and union aforesaid had not been made ; and, moreover, the  
 'same appropriation being so made, of sufficiently endowing  
 'a vicarage in the said Church of Welton, and of ordaining a  
 'truly pious Vicar, who shall attend the cure thereof according  
 'to the exigency of right and the force and effect of the  
 'legitimate constitution in that behalf published, and of  
 'assigning to the same Vicar, and his successors, a reasonable,  
 'suitable, and sufficient portion whereon he and they may  
 'maintain themselves, and support the charges incumbent  
 'upon them in all future times, and to do, exercise, resolve,  
 'ordain, and dispose other, all and singular, the things that  
 'shall be necessary and opportune in the premises, or any of  
 'them. Given under our Seal, at our Palace, near West-  
 'minster, on the 26th day of the month of May, in the year of  
 'the Lord, 1439, and the 14th of our translation.' "By virtue  
 "of which said letters, according to the form delivered to us  
 "to inquire into and upon all and singular the articles above  
 "said, and other things in the matter of the like appropriation,

"all having been called in this behalf to be called, we caused  
 "a careful inquisition to be made, and because we have found  
 "that the reasons of such your appropriation, to wit, the relief  
 "of poverty and want, aid of souls, procuring honour to the  
 "Church militant, and the increase of Divine worship, are  
 "reasonable, good, and just ones. Therefore, prayers being  
 "offered in this behalf, we, being thereunto reasonably inclined,  
 "do, by a solemn treaty with the dearly beloved in Christ, the  
 "Dean the Chapter of York, by the licence of our Most Serene  
 "Prince and Lord in Christ, Lord Henry, by the grace of God  
 "the illustrious King of England and France, the 6th after the  
 "Conquest, and of the said Dean and Chapter, and the afore-  
 "said noble lady the Countess, and also of others whose  
 "interest is known therein, lawfully proceeding by consent,  
 "having observed everything which according to the exigency  
 "of right, and also the nature of the matter, has been necessary  
 "or opportune, invoking the grace of the Holy Spirit, by the  
 "authority committed unto us, grant, annex, and unite the  
 "said Parish Church of Welton, with all its rights and appur-  
 "tenances, to you, Richard and John, Chaplains of the aforesaid  
 "Chantry, and to your successors for ever, and the Chantry  
 "aforesaid perpetually to possess for the proper uses of you  
 "and your successors. Therefore, on the cession or decease of  
 "Sire Robert Knayton, Rector of the said Church of Welton  
 "aforesaid, you may, of your own authority, freely take pos-  
 "session of the same, and of all its rights and appurtenances ;  
 "the licence of the aforesaid Very Reverend Father in Christ,  
 "John, Archbishop of York, or his successors, or of any other  
 "person whomsoever, being in no wise required, saving always  
 "the dignity, right, and jurisdiction of the said Very Reverend  
 "Father, and the Church of York aforesaid, and of every other  
 "person whomsoever, in so far as they do not oppose the  
 "present appropriation. Reserving, nevertheless, to us the  
 "power, as aforesaid, of ordaining a Vicarage in the same

" Church, and assigning a suitable portion to the Vicar out of  
 " the fruits of the said Church, for indemnities of the aforesaid  
 " Very Reverend Father and Lord in Christ, the Archbishop of  
 " York, and his successors, and also of the Dean and the  
 " Chapter of the Cathedral Church of York aforesaid, and of  
 " the Prior and Convent of the Cathedral Church of Durham,  
 " to all of whom, in various respects, the fruits of the said  
 " Church of Welton but for the like appropriation at the  
 " times of vacancies would and ought to have pertained, and  
 " by and with your consent, as well as the assent of the said  
 " Church of Welton, we do judicially impose the following  
 " pensions, that is to say, the pension of 13s. 4d.\* to the afore-  
 " said Very Reverend Father, and his successors ; of 6s. 8d.†  
 " to the Dean and Chapter of York ; and of 13s. 4d.‡ to the  
 " Prior and Convent aforesaid, besides the pensions due to the

\* This 13s. 4d. is still paid to the Archbishop of York.

† This 6s. 8d. is now payable to the Archbishop of York.

‡ This 13s. 4d. fell to the Crown at the Reformation, as part of  
 the property of the Prior and Convent of Durham, besides the " Pen-  
 sions of old " next mentioned as due from the Vicar to the Prior  
 and Convent of Durham, the amounts of which are not specified in the  
 Vicar's Endowment, but probably they amounted to £4 13s. 4d., which,  
 with this 13s. 4d., would make £5 6s. 8d., for whilst the Crown held the  
 Rectory of Welton, and the property of the Prior and Convent of  
 Durham, after the Reformation the Crown granted to William Tempest,  
 and his heirs, a Fee Farm Rent of ..... £3 6 8

To Sir John Shaw, and his heirs, one of..... £2 0 0

Together..... £5 6 8

Those were made payable by the Vicar of Welton, who still, we  
 believe, pays them. Now, the Crown could only have charged those  
 annual sums on the Vicarage, because sums to that amount were payable  
 by the Vicar of Welton to some Monastery whose revenues had also  
 fallen to the Crown, which leads us to suppose the " pensions of old "  
 payable to the Prior and Convent of Durham amounted to £4 13s. 4d.,  
 to which was added 13s. 4d. by this endowment, making together  
 £5 6s. 8d.

" same Prior and Convent of old, every year at the Feast of  
 " Saint Michael to be paid out of the funds of the said Church.  
 " We will, moreover, and ordain, that, in the said Church of  
 " Welton, after it shall have come to the proper uses of you  
 " or your successors, by force of the like appropriation, there  
 " shall be a Perpetual Vicarage of the patronage of you and  
 " your successors for ever. And for the maintenance of the  
 " Vicar, and supporting the pensions aforesaid, and other  
 " charges whatsoever to the said Church of Welton, incumbent  
 " by and with your consent and assent expressly given, we  
 " will and ordain that the like Vicar, whosoever he be, shall  
 " perpetually take and have the Manse of the Rectory of the  
 " said Church, with the Glebe, and all the Tithes and Emolu-  
 " ments whatsoever to the said Church pertaining; and that  
 " the Vicar, whosoever he be, to whom the taking of the Fruits  
 " in Autumn shall pertain, shall pay, or cause to be paid, to  
 " you, Richard and John, and to your successors, every year  
 " for ever, in the Church of Lincoln, a yearly pension of  
 " £13 6s. 8d.\* at the Feasts of Easter and All Saints, the  
 " first term beginning at the Feast of Easter, in the year of  
 " our Lord, 1441, by equal portions, under pain of sequestra-  
 " tion of all the fruits of the said Vicarage, and also under  
 " pain of excommunication and deprivation, which we will  
 " and decree the Vicar, whosoever he be, making default in  
 " the like payment to incur *ipso facto*. And lest, on the  
 " death of any Vicar, it may be called into doubt to whom  
 " the payment of the pensions aforesaid ought to pertain, we  
 " will and ordain that if it happen that any Vicar of the said  
 " Church should die on the Feast of St. Mark, or before  
 " or after the Feast of St. Michael, then all the emoluments  
 " at the time of the vacancy arising, and also the greater

\* When the Crown became Rector of Welton, on the dissolution of  
 this Chantry, this £13 6s. 8d. became payable to the Crown, which  
 before the Rectory was made over to Miss Broadley, in 1859, had disposed  
 of it to Stephen Chase, Esq., whose heir now receives it.

" tithes, albeit another Vicar be instituted before the Feast of  
 " St. Michael, shall pertain to him so deceasing, and to his  
 " executors, and that by him or them the pensions aforesaid  
 " at the time of the vacancy imminent by any reason,  
 " together with the charges, if any, be imposed on the said  
 " Church for the fruits of the said year be entirely supported  
 " and paid, and if the Vicar of the Church aforesaid should  
 " die after the Feast of Saint Michael, we will and ordain  
 " that the emoluments whatsoever at the time of the like  
 " vacancy of the Vicarage pertaining to the said Church  
 " shall be received by a chaplain serving any Parish, and  
 " shall be reserved for the use of the future Vicar. Further-  
 " more, by your express consent we reserve to ourselves, and  
 " to the aforesaid Very Reverend Father, and his successors,  
 " the power of correcting, reforming, interpreting, and declaring  
 " this our decree and ordinance of the Vicarage, and of adding  
 " to or detracting from the same as often as and whenever it  
 " shall seem expedient to the aforesaid Very Reverend Father  
 " or to ourselves. We will, furthermore, that the aforesaid  
 " Chaplains, and their successors, within a month after the  
 " known vacancy of the Vicarage aforesaid, shall present one  
 " suitable Chaplain to the same Vicarage, under pain of loss  
 " of their pension for the term next following, which we will  
 " and decree shall be kept for and paid to the use of their  
 " future Vicar. In witness and faith of all and singular  
 " which things we, William, commissary aforesaid, have set  
 " our Seal to these presents. Given at our Dwelling-House  
 " within the close of the Cathedral Church of York, on the  
 " 27th day of the month of September, in the above said year  
 " 1439. ' We, therefore, John, Cardinal and Archbishop afore-  
 " said, all and singular the things which are in the aforesaid  
 " letters contained, do ratify, authorize, and as much as  
 " pertains to our Pastoral and Pontifical office in this behalf  
 " by the tenor of these presents in so far as to give it all the

‘ effect of law which can arise do confirm. Saving always  
 ‘ the right, jurisdiction, dignity, privilege, and honour of us  
 ‘ and our Cathedral Church of York in all things. In witness  
 ‘ and faith whereof we have caused these our letters to be  
 ‘ strengthened by the affixing of our Seal. Given at the  
 ‘ Castle by Cawwood, on the 25th day of the month of  
 ‘ April, in the year of our Lord 1444, and the 19th year of  
 ‘ our translation. We, therefore, William, Dean and the  
 ‘ Chapter of the Cathedral Church of York aforesaid, all and  
 ‘ singular the things contained in the letters of the Very  
 ‘ Reverend Father and Lord in Christ, Lord John, by Divine  
 ‘ permission, by the title of Cardinal Priest of Saint Balbinus,  
 ‘ Archbishop of York, Primate of England, Legate of the  
 ‘ Apostolic See, having had hereupon solemn and diligent con-  
 ‘ sideration thereof in our Chapter as in this case is required,  
 ‘ do approve, ratify, and as much as to our office pertains for  
 ‘ us and our successors by the tenor of these presents do  
 ‘ confirm. In witness whereof our Common Seal is affixed to  
 ‘ these presents. Given at York, in our Chapter-House, as to  
 ‘ the signing and sealing of these presents.’ ”

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#### AS TO THE CHAPEL AT MELTON, A.D. 1444.

One, John Brompton, a Merchant of Beverley, by a Codicil to his Will, in A.D. 1444, gave three shillings and fourpence to the building and adornment of the Chapel at Melton, and that Will and Codicil are such curious specimens of the Wills of that period, that we have set it out at length, along with some other documents relating to the said Chapel of Saint James, at Melton, taking them in order of date, as follows :—



" *Dispensatio pro Wilhelmo de Melton et Christiana uxoris suæ pro causa sanguinitatæ publicata in Capella Sancti Jacobi de Melton Juratores dicunt quod Auketinus dictus Diaconus genuit Thomam et Agnetiam, Thomas genuit Radulfum, Radulfus dictus clericus genuit Radulfum, et de eodem Radulfo procreata fuit Matildis mater Wilmi De dicta Agneta filia Anketini procreatus fuit quidem Alexandrus Passeleu et de eodem Alexandro procreatus fuit Galfridus pater Christianæ supradicta.*"

" Date 1318.—Fo. 275 and 276."

#### TRANSLATION.

" In the Register of William de Melton. A Dispensation to William de Melton and Christiana, his Wife, in respect of her sanguinity, published in the Chapel of Saint James, of Melton. The jurors say that Auketinus, surnamed the Deacon, begat Thomas and Agnes; Thomas begat Ralph; Ralph, surnamed the Clerk, begat Ralph, and from the same Ralph sprang Matilda, the mother of William.\* From the said Agnes, daughter of Auketinus, sprang one Alexander Passeleu, and from the same Alexander sprang Galfred, the father of the aforesaid Christiana.

" Dated 1318.—Folio 275 and 276."

According to Foss III., 464, Archbishop Melton was succeeded in his Estates by William de Melton, his nephew. The above dispensation, therefore, was most likely granted to the said nephew, who seems to have married into the family of Passeleu, an old Yorkshire family; but his wife being his cousin, though a distant one, it would seem that in those days that blood relationship was deemed to have been within the prohibited decrees of matrimony, hence the necessity for the above dispensation, which William de

\* William de Melton.

Melton would easily procure from his uncle, the Archbishop. It could not be for the Archbishop himself, for Romish priests could not have wives.

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FROM THE REGISTER OF JOHN DE THORESBY.

"Dods," 28, 151.

"Omnibus, &c. Willielmus de Feriby, Canonicus ecclesiæ  
 " Cathedralis Eboraci Salutem, Noveritis me licentia regis et  
 " Johannis, Archiepiscopi Eboraci, dedisse in perpetuam  
 " eleemosinam, Deo beati Petro, Jacobo Apostolis, et tribus  
 " capellanis, vizt., Domino Johanni Clerk, et successori-  
 " bus suis, in dicta ecclesia beati Petri Eboraci ad altarem  
 " sanctorum Innocentium et Duobus aliis capellanis vizt.,  
 " Domino Nicholo Edward et Nicholo filio Willielmi de  
 " fferiby, in capella sancti Jacobi de Melton Eboraci diocesis,  
 " et successoribus suis, &c., 20 marcas annui redditus de  
 " terris et tenementis meis in Hothom, Northcave, Melton,  
 " fferiby, Swanland, et Elvelay, cum pertinentiis exeuntes,  
 " sub forma subscripta vizt., Capellanus in ecclesia Eboraci,  
 " 5 marcas, et uterque capellorum in capella de Melton, 100  
 " sol., dicta celebrata pro anima Edwardi Carnarvon, dudum  
 " regis Angliæ, et Willielmi de Melton, dudum archiepiscopi  
 " Eboraci. Dat. apud Eboracum, 1 Feb., 1334. Fo. 226."

TRANSLATION.

"To all, &c. William de Feriby, Canon of the Cathedral  
 " Church of York, greeting. Know ye that I, by the King's  
 " licence, and that of John, Archbishop of York, have given  
 " in frankalmoin to God and the Blessed Apostles Peter  
 " and James, to three Chaplains, namely, to one Master  
 " John Clerk, and his successors, at the Altar of the Holy

“ Innocents, in the aforesaid Church of the Blessed Peter of  
 “ York, and to two other Chaplains, namely, to Master Nicholas  
 “ Edward, and to Nicholas, the son of William de Ferriby, in  
 “ the Chapel of Saint James, of Melton, in York diocese, and  
 “ to their successors, &c., twenty marks, issuing from my  
 “ lands and tenements in Hotham, North Cave, Melton,  
 “ Ferriby, Swanland, and Ella, and their appurtenances, in  
 “ manner under written, namely, to the Chaplain in the  
 “ Church at York, five marks, and to the other Chaplains in  
 “ the Chapels of Melton, one hundred shillings; they, the  
 “ aforesaid, celebrating for the soul of Edward of Carnarvon,  
 “ some time King of England, and of William de Melton,  
 “ some time Archbishop of York.

“ Dated at York, 1st Feb., 1354. Fo. 226.”

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THE WILL OF JOHN BROMPTON, OF BEVERLEY,  
 LATELY DECEASED.

“ In the name of God, Amen. In the name of the Most  
 “ High and Undivided Trinity—Father, Son, and Holy  
 “ Spirit, Amen. The ninth day of the month July, One  
 “ Thousand Four Hundred and Forty-four, I, John Brompton,  
 “ of Beverley, Merchant, being sound in mind, and in full  
 “ possession of my memory, make, ordain, and appoint my  
 “ Will after this manner: First, being about to depart from  
 “ this world, Father into Thy hands I commend my Spirit.  
 “ Thou hast redeemed me, O Lord God of Truth, though not  
 “ by my own merits, who am a mortal sinner, yet I hope that  
 “ the bosom of Abraham will receive me by the redemption  
 “ of the Passion of Our Lord Jesus Christ, and by the merits  
 “ and assistance of the Blessed Mother of God, Mary; of the  
 “ Holy Michael, Gabriel, Raphael, and all the Holy Angels

“ and Archangels; of John the Baptist and all the Patriarchs;  
 “ of the Saints Peter and Paul, Andrew, James, John, and  
 “ the Apostles; of all the Saints, George, Dionisius, Thomas  
 “ A’Baccus, and all the Holy Martyrs; of the Saints Edward  
 “ Remegius, Nicholas, John of Beverley, John of Brydlington,  
 “ and all Confessors; of the Holy Women Magdalene and  
 “ Bridget; the Matrons Benefrida, Catherine, Barbara, Ethel-  
 “ dreda, Ursula, and the eleven thousand, and all the Holy  
 “ Virgins, and of the whole Celestial Assembly. Likewise, I  
 “ commend to the greatest mercy of our Most High Saviour  
 “ my faith, hope, and charity. I leave my body to be buried  
 “ in the Collegiate Church of the Blessed John of Beverley,  
 “ near the body of my Wife, Ellen.

\* \* \* \* \*

“ Likewise to both Houses of the Brethren of Kyngston-  
 “ upon-Hull, 3s. 4d.

\* \* \* \* \*

“ Likewise, I give and bequeath to Thomas Brompton,  
 “ the son of Thomas Brompton, 40 marks, if he shall come to  
 “ the age of 16 years. Likewise, I give and bequeath to the  
 “ aforesaid Thomas, one messuage, with the appurtenances,  
 “ in Kyngston-upon-Hull. And I will that after my decease  
 “ the aforesaid Thomas be put to school, with the returns of  
 “ the aforesaid messuage, until the end of sixteen years.”

“*Codicil.*—Likewise, I give and bequeath to the building  
 “ and adornment of the Parish Church of Etton, 6s. 8d.; of  
 “ Cheriburton, 3s. 4d.; of Bishopburton, 5s.; of Walkyngton,  
 “ 6s. 8d.; of Rousby, 3s. 4d.; of Cotyngnam, 10s.; of Hessill,  
 “ 5s.; of the Chapel of Swanland, 3s. 4d.; of North Ferriby,  
 “ 3s. 4d.; of the Chapel of Melton, 3s. 4d.; of Ellyngton, 5s.;  
 “ of Brantyngham, 3s. 4d.; of Ellerker, 5s.; of South Cave,  
 “ 5s.; North Cave, 3s. 4d.; of the Chapel of Hotham, 3s. 4d.;  
 “ Santon, 3s. 4d., &c., &c.                      “ JOHN BROMPTON.”

The instance of the Parish of Welton seems to us to afford an almost complete illustration of the law as respects the origin of Parishes and Parish Churches ; the nature of Rectories ; the difference between Advowsons of Rectories appendant and in gross ; the nature and origin of Vicars and Vicarages, and the Advowsons thereof ; as also to exemplify the law and practice as to Endowments of Vicarages, and the origin and nature of Lay Rectories.

First, then, referring to our prior page (5), we shall see that the case of Welton corresponds with what Selden and Blackstone say as to the origin of Parishes and Parish Churches. Welton Church would seem to have been built by the Lord of the Manor of Howden (the Monastery of Medeshampstede, now Peterborough), which lord assigned a part of the Manor of Howden, viz., Welton and Melton, to be the Parish for that Church, the inhabitants of which, therefore, were bound to pay their tithes and other Ecclesiastical dues to the Parish Rector of Welton, and no longer could legally pay them to any other priest of their choice, as before they might have done. The Advowson of the Rectory (that is, the right of presenting to the Bishop a priest to be instituted the Rector), we have also seen by law in such cases remained appendant to the Manor of Howden, whose lord had built the Church, until it should come to be severed therefrom by some act of the lord, and until which time it was termed an Advowson appendant or appurtenant to the Manor, and passed with the Manor to whoever became the lord thereof, without being specially mentioned ; but after any such severance it became an Advowson in gross, in the person of the grantee of such Advowson, and his heirs. Now, when the Parish of Welton came into existence, the Lord of Howden was an Ecclesiastical Corporation *Aggregate* (the Monastery of Medeshampstede), and, as being Ecclesiastical, that Monastery might, had it so chosen, have by deed

appropriated the Rectory to itself (as most other Monasteries in such cases did), when the Monastery itself would have become the *Perpetual Rector of Welton*, and entitled, as such, to the Parsonage-House, Glebe, and all Tithes and other Ecclesiastical emoluments arising within the Parish (see the law from "Blackstone," extracted in our prior pages 6 and 7). Now, if the Monastery had so appropriated the Rectory to itself, then, although it would in the eye of the law have been perpetually Rector or Appropriator of the Parish Rectory; yet (being a Corporation *Aggregate*), it could not personally have fulfilled the ministerial parochial duties, and so must have appointed a Vicar. Although no one but a *Rector* can be seized of the Advowson of a Vicarage, yet *anyone* can legally be seized of the Advowson of a Rectory, either as appendant to a Manor, or, if severed therefrom, as an Advowson in gross. Accordingly, we see that in A.D. 1350, the Prior and Convent of Durham, the then owners of the Manor of Howden, with the Advowson of the Rectory of Welton appendant thereto, severed that Advowson from the Manor, and granted it as an Advowson in gross to John de Nevill, Lord of Raby (who afterwards became Earl of Westmoreland). The Nevills, as such owners of the Advowson in gross of the Rectory of Welton, presented for induction the subsequent Rectors of Welton until 1439 (whilst Robert Knayton was Rector), when once more the Advowson of the Rectory became the property of an Ecclesiastical Corporation *Aggregate*, by the Countess of Westmoreland having granted the same to a perpetual Chantry of two Priests in Lincoln Cathedral, who, being an *aggregate* body, could not in person perform the priest's duties of Rector; so having (as the law allowed) appropriated the Rectory to themselves, that is, to their Chantry, they would after the death of the then Rector, Robert Knayton, have been entitled as Rectors improprie to receive and retain for themselves all the Tithes and Ecclesiastical emoluments of Welton; but must, according

to statutes then in force, have endowed a Vicarage thereof, with a competent income. They, however, did not wait for Knayton's death; but, in 1444, created a Vicarage of Welton, and endowed it, as we have seen, with all the Tithes and other Ecclesiastical emoluments of the Parish, only reserving to themselves thereout, as Rectors, an annual sum of £13 6s. 8d., and other small annual payments to the Archbishop of York and Prior and Convent of Durham. Now, as every Rector is of right seized of the Advowson of the Vicarage of the Parish of which he is Rector (and no one else can be so), the said Chantry, after the death of Mr. Knayton, presented *Vicars* of Welton for induction to the living on every vacancy occurring, until the Crown became possessed of their Rectory, with its Advowson of the Vicarage of Welton, on the dissolution of Monasteries, Chantries, &c., in Henry the Eighth's time; since which, the Crown, as Lay Rector, has presented the Vicars, and on the next vacancy W. H. Harrison Broadley, Esq., M.P., his heirs or assigns, who now is the Lay Rector, will as such present the Vicar for induction.

As Christian, in his note on "Blackstone," informs us, if the owner of an Improprate Rectory by accident or design, upon the vacancy of the Vicarage, should present a priest to the Bishop to be inducted *Rector* of the Parish, then, if such priest be inducted as Rector, immediately thereupon he by law becomes the Rector thereof, and of right entitled to all such Ecclesiastical emoluments of the Parish as may not have been parted with or severed therefrom by former impropriators of the Rectory. The former owner of the Rectory, however, retains the Advowson of the Living; but it is thenceforth the Advowson of the Rectory, not of the Vicarage, which latter ceases to exist, and cannot be revived. Those who thenceforward are presented must be so as Rectors, not Vicars. The only emolument the Lay Rector of Welton still retained when the Crown became Rector was the annual sum of £13 6s. 8d. That £13 6s. 8d

was severed from the Rectory by the Crown subsequently (and long before Miss Broadley had the Rectory conferred upon her by the Crown), by being granted to Tempest and his heirs. So, since the Rector of Welton (Mr. Broadley) has no emolument from the Rectory now, he might, if so minded, without loss to himself, on the next vacancy, by presenting a priest to be inducted *Rector*, convert the present Vicarage into a Rectory once more, and he would retain the Advowson of the living as a *Rectory* to himself and his heirs (see page 49), the Vicarage then ceasing to exist.

It is this means whereby an impropiator of a Rectory may even unintentionally part with his Rectorship, that renders hazardous and mischievous the power (if it really exist, and which the Ecclesiastical Commissioners at least have tried to put into practice), of conferring the title of Rector upon Vicars of *ancient parishes*. The Vicar of such a Parish must have become Vicar on the presentation of the Improprate Rector thereof, and as it happens that such an impropiator is mostly ignorant of the effect of the law we have mentioned, and may only know that he possesses the Advowson of the *Living* of the Parish, and may not be aware that he has that Advowson of the Vicarage thereof, because he is the Rector thereof, nothing is more likely than that he may (as the deceased Parson will have borne the name of Rector) present his successor to be inducted *Rector*, who on induction will become real Rector of the Parish, and dispossess his patron of all emoluments and property belonging the Rectory then remaining attached thereto, and those may be tithe rents or lands allotted to the Rector at the inclosure, or manorial rights, &c., all of which, and every parochial Ecclesiastical emolument whatever, except the Advowson of the Rectorship in future, will pass from the Patron to the newly-inducted Rector, who thus becomes Rector for life of the Parish, and not mere *nominal* Rector of his Church by favour of the Ecclesiastical Commissioners.



Thus, in Welton, we have instances of a Parish formed from a part of a Manor—that of Howden; of the Advowson of the Rectory being appurtenant to the Manor, and of Rectors having accordingly, for many years, been presented by the lords of the manor. The Advowson severed from the Manor, and then passing into lay hands as an Advowson in gross, and the new owner of the Advowson being a layman still presenting Rectors of the Church. Then, an instance of the Rectory passing into the hands of an Ecclesiastical Corporative *Aggregate*, which could and did appropriate the Rectory to itself, and, consequently, had to present their Vicars for induction into the Church to perform the spiritual duties of the parish, and of the Rectors thereupon making a formal endowment of the Vicarage; then, an instance of the passing of the appropriated Rectory into the Crown's hands at the Reformation, and of the Crown, as lay rector, presenting Vicars, and also granting away to Tempest, and his heirs, the £13 6s. 8d., which was the only emolument that had been reserved for the Rectory at the time of the endowment of the Vicarage; and, finally, the granting by the Crown of this its Rectory to a subject (Miss Broadley) in exchange for the Rectory of Ecton, with no parochial emoluments remaining attached to it; only the Advowson of the Vicarage becoming hers, as being the lay rector.

At the time when the Charity Commissioners investigated the Charities in East Yorkshire, they reported the following in Welton, viz.:—

“ By Indenture of Bargain and Sale Enrolled, dated 8th August, 1803, it is recorded that Robert Mason had, on 16th November, 1694, secured 34s. 8d. from rent of certain land at Welton, to be laid out in White Bread, which land James Shaw, Esq., had purchased, and had surrendered other lands to Trustees for securing the payment of the said 34s. 8d., and the overplus of the rents received to be laid out in Coal, which he was advised was void according to the custom of the Manor of Howden. For remedy whereof it was

“ thereby witnessed that Thomas Williamson, by an arrange-  
 “ ment with said James Shaw, did convey a close at Welton,  
 “ containing three acres one rood and thirty-eight perches, to  
 “ seven Trustees therein named, their heirs and assigns, upon  
 “ trust, to demise the same for not exceeding seven years,  
 “ from time to time, for the best rent to be obtained, and to  
 “ pay thereout £5 16s. 8d. to the churchwardens and over-  
 “ seers of Welton; 34s. 8d., part thereof, to be distributed in  
 “ White Bread, by equal weekly portions, on each Sunday, to  
 “ the poor of Welton, and 40s., other part thereof, to be given  
 “ in Bread to the poor of Welton, half on the first Sunday  
 “ after Lammas-day, and the other half on the second Sunday  
 “ in January; and the sum of two guineas, the residue of the  
 “ said £5 16s. 8d. to be paid to a Schoolmaster, to be  
 “ appointed by the Minister, churchwardens, and overseers  
 “ of the poor of Welton for the time being, to teach six or  
 “ eight poor children living in Welton to read and write  
 “ gratis, to be from time to time recommended by the  
 “ Minister, churchwardens, and overseers, by writing under  
 “ their hands; but if the Schoolmaster at any time mis-  
 “ behave himself, the two guineas for that time to be laid out  
 “ in Coals, and distributed about the end of January to the  
 “ most indigent people at Welton, at one or different times,  
 “ at the discretion of the churchwardens and overseers. The  
 “ surplus rent to be paid to the Minister, churchwardens, and  
 “ overseers of the poor of Welton, to be applied by them for  
 “ such charitable purposes within the township as the major  
 “ part shall think fit; *but no part in aid of the poor rates or*  
 “ *other assessments.* That when the Trustees shall be  
 “ reduced to three, the survivors to convey the Trust Estate  
 “ to themselves, and such other inhabitants of Welton and  
 “ Melton as will make up sixteen Trustees in the whole  
 “ upon the like trust.\*

\* From this it will be seen that the Trustees have only to manage  
 the letting of the land, but have no voice in the distribution of the  
 charity.

“ By the Welton Award, 1st May, 1752, three acres and  
 “ twenty-two perches of land were awarded to the constable  
 “ of Welton, for buying and keeping a Bull for the use of the  
 “ inhabitants of the township; and two acres one rood and  
 “ one perch to the overseers of the poor of Welton, for the  
 “ use of the [poor. The above form one close. The pro-  
 “ portion of the rent for the Bull used to be paid to the  
 “ constable, and the rest to the overseers. From 1787 to  
 “ 1813, two-thirds of the rent were distributed to the poor  
 “ of Welton, and one-third to the poor of Melton, that to  
 “ Welton being confined to poor not receiving parochial  
 “ relief; but from 1813 to the time of the visit of the Charity  
 “ Commissioners, the whole rent was applied in aid of the  
 “ poor rates. The Commissioners censured that alteration,  
 “ and the want of proper accounts of receipts and payments,  
 “ and intimated that the practice existing in 1787 ought to  
 “ be restored, and that the donations in Melton should be  
 “ confined to persons not receiving parochial relief, like those  
 “ in Welton.

“ Randall's and Akam's gifts of £20 and £5 seem to  
 “ have been irrecoverably lost, about the year 1811.

“ Walter Stickney, by Will dated 21st October, 1791,  
 “ left for the poor of Welton five guineas, from his wife's  
 “ decease, to be put out at interest to be laid out in three-  
 “ penny loaves, to be distributed to the most needy poor of  
 “ Welton, at the discretion of the Minister and churchwardens  
 “ at the Church there, on every Trinity Sunday. The wife  
 “ died in 1795, since which, at the time of the Commis-  
 “ sioners' visit, the Testator's Executor paid the annual sum  
 “ of 5s. 3d. on interest aforesaid; Mr. Watson Stickney, the  
 “ testator's grandson, being the then payer thereof.”

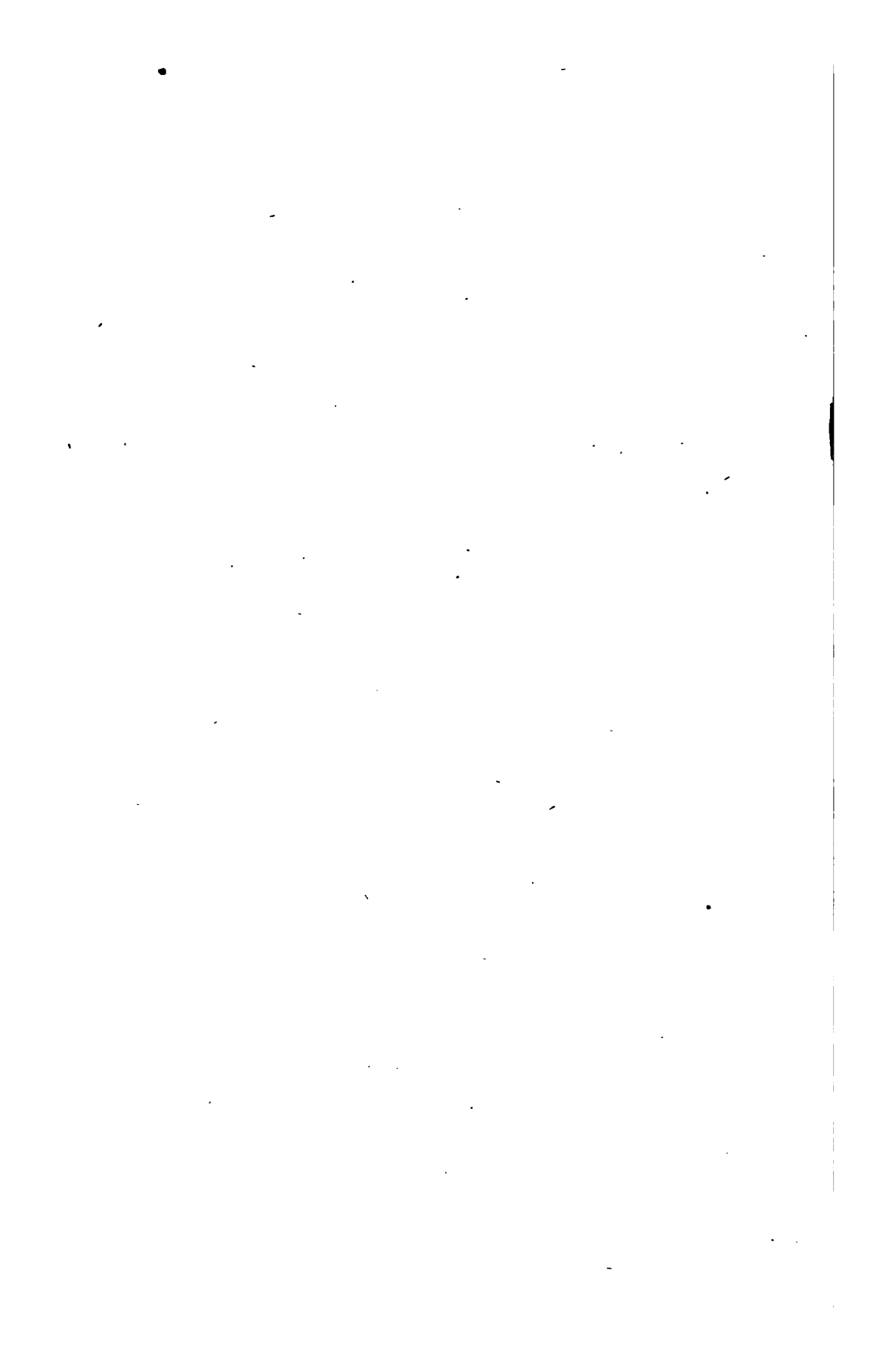
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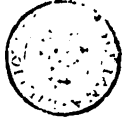
The loss of the Vestry Books prevents our learning  
 more details of the modern history of the Parish.

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PART II.

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## NEIGHBOURHOOD OF WELTON,

AND THE SURROUNDING DISTRICTS.



THE BRITISH TRIBES, THE ROMANS, SAXONS,  
DANES, AND NORMANS.



WE will now, as briefly as we can, make a few remarks upon some places in the neighbourhood of Welton and the surrounding districts, whilst in the possession successively of the British tribes, the Romans, Saxons, Danes, and Normans. The people, however, usually called Danes, would more properly be designated as Scandinavians, for they were a combination of Norwegians, Danes, and Swedes—all then speaking one common language, and that not Danish, but the old Norse tongue, now only in use as the language of the country in Iceland; the Norwegians, Danes, and Swedes each now speak a distinct language—all, however, founded upon the old Norse. We shall glance at a few of the traces those nations have left behind them of their occupancy of the districts referred to, and it will be found that we use the words, "Neighbourhood of Welton," in a much more extensive sense than they would be generally understood to mean, for whilst most of our remarks will no doubt be made on places in the immediate neighbourhood of that parish, many others will refer to places in more distant parts of the East-Riding, and even in the other ridings of Yorkshire.

We also purpose, in this part of our treatise, to endeavour to make out who those British tribes, bearing the name of Brigantii, were, who at the time of the Roman Invasion, as Cæsar says, spoke a different language from the Cymbric tribes, and held the mountainous districts of Britain; and shall endeavour to show whence they came into our island, also what became of them upon their expulsion from England by the Romans—an event which in the North of England preceded the retirement of the other Celtic British tribes into Cumberland, and thence into *North Wales*, which latter people, as well as the British tribes of the South of England (which had previously been driven into *South Wales*), seem to have all been Cymbric Celts (pronounced properly “Kumbric” Celts, the letter “y” in the Cymbric or Welsh being pronounced like our letter “u.”) They spoke the Cymbric (Kumbric) language (which Englishmen now call the Welsh), and they all to this day call themselves the Cymbry; whilst the Brigantii spoke a language which authors hitherto have failed to identify, but which we think will become apparent when we briefly develop the history of the Brigantii. We shall also trace the tribes called Parisii, which, Agricola tells us, inhabited Holderness and the lowlands of Yorkshire, whilst the Brigantii, we are informed, dwelt upon the wolds or hilly parts of our county.

Amongst other matters, we shall hope to elucidate some points on which antiquarians have entertained doubts, such as the situation of the places in the neighbourhood of Welton called by the Romans Petuaria, Delgovita, Pretorium, and the “Summer Palace” of the early Saxon Kings, in East Yorkshire, &c. We shall also endeavour to elucidate the derivation of the name of York, and why the Romans adopted for it so different a sounding name as Eboracum, when they usually seem merely to have Latinised the British names of places. Also, we shall notice the derivation of the

names of Tadcaster, Isurium, the Humber, Holderness, and various other Yorkshire places; and probably make a few observations upon the origin and nature of the broad Yorkshire language, and of some of our Yorkshire customs, peculiar games, &c.; in doing which we will endeavour to point out traces still extant amongst us of our neighbourhood having been formerly inhabited by the Britons (both Cymbric and Brigantian Celts), then by the Romans, followed by the Saxons, the Scandinavians, and the Normans.

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#### AS TO TRACES OF THE BRITONS.

It may be as well that we should first understand who the Britons were. Agricola tells us that the dwellers on the level on the south shore of the Humber were called Parisii, but that the hills were peopled by Brigantii. Cæsar informs us the Britons were Celts, and that generally their tribes *on the coast* bore the same names as other Celtic tribes in Belgium and other parts of continental Europe, but that the inhabitants of the interior *spoke a different language* from those of the coast. Agricola (the son-in-law of Tacitus), who spent many years in Britain, states that there was not much difference between the language of the Britons and that of the Gauls. He also, however, remarks that "*certain tribes*" bore a strong similitude to the natives of *Spain*, and may "have come thence."

The tribes of France or Gaul were themselves of two sorts. Some were of the Gaelic division of Celts, and from whom Gaul derived its name, and whose language (the Gaelic) still exists in the Scottish Highlands; but others of them were of the Cymbric (Kumbric) division of the Celtic



(Keltic) nation. Now, these two divisions, according to Max Muller, form the great primary division of the Celtic nation, distinguished, as he says, by their two principal dialects, viz., the Gaelic and the Cymbric—the former dialect now, he remarks, “comprising the Gaelic, the Erse or Irish, and “the Manx of the Isle of Man; and the latter, the Welsh, “the Cornish, and the Armorican of Brittany; all, however, “originally derived from the ancient Celtic tongue.”

It has been remarked by authors concerning all the Celts, that no people has ever been so given to split themselves into divisions, tribes, clans, &c., as they have been, and we have the earliest trace of such subdivision in the very first mention made of the Celts in history. Herodotus describes them as a nation in his time widely spread upon the borders of the Black Sea, some of them distinguishing themselves as Keltæ (Celtæ), others as Gallatæ. Now, those two words, Keltæ and Gallatæ, looking so different to the eye, are really originally almost identical in sound, for in all the Keltic dialects the letter “C” is sounded like our “K.” Thus the Celts are “Kelts,” not “Selts,” as sometimes pronounced erroneously. The letter “G” is also hard, as in our word “Gallant,” not soft, as in “German;” so that the second name mentioned by Herodotus, Gallatæ, is “Kallatæ,” not “Jallatæ.” It may be noticed that in pronouncing the word “Gallatæ” *quickly* alternately with “Keltæ,” it is only a slight difference in sound.

The slight difference that thus in the days of Herodotus had arisen in pronouncing their national name, between the most northern Celts and those of the south, ultimately has resulted in the twofold division of the Celtic language into the dialects classified by Muller as the Gaelic and the Cymbric (Kumbric) dialects. Those Celts calling themselves Gallatæ dwelt on the south side of the Black Sea; those who pronounced their national name as Celtæ (Keltæ) resided on

the north of the Black Sea, in the country lately so familiar to us as the Crimea; from which circumstance it is said their descendants distinguished themselves as "Cymbric" Celts, that is, Crimean Celts.

Each of these divisions threw off colonies from the Black Sea as far (by successive extensions) as the west coasts of Europe; the Gallatæ who spoke Gaelic proceeded by the Alps and the mountains into Switzerland and France (for to the hilly parts of countries they have always been attached), thence they proceeded by the Pyrenees into Spain. By peopling a large portion of France, it acquired the name of *Gaul*; and in Spain, the district they peopled is from them called Gallicia. Gallicia also which belongs to Austria took its name from tribes of Gallatæ who settled there; and the Galatians to whom St. Paul addressed his Epistle were also descended from those same Gallatæ. The progress of the Gallatæ from East to West occupied several centuries, during which colonies of them became settled in various parts of the countries they passed through. Each took to themselves distinguishing local names, but they all enjoyed the common name of Gaels also. The language of the Cymbric and Gaelic Celts, which we have seen had begun to differ in the time of Herodotus, in progress of time suffered the usual effect resulting from one part of a nation being separated for a long series of years from other parts of it, that is to say, new words were introduced into the language of each division, either expressive of new ideas or substituted for old words, and new pronunciations were used differing from those of their forefathers; so that, although the Cymbric and Gallic languages can be traced back to the ancient Celtic as their common origin, yet in course of time such differences have arisen that those long separated tribes cannot now converse with or understand each other.

The Cymbric Celts, or those located on the north of the

Black Sea, in the Crimea, were, whilst the Gallatæ were pushing westward on the south of Europe, in a similar way traversing westward by the north of Germany, through the more level country lying south of the Baltic, until coming to Jutland, they so fully peopled it as to cause it to bear the name of "The Cymbric Peloponesus." They thence threw off colonies into Belgium and France, the latter, already partly peopled by the Gaels, who had sooner reached it; and France, though named after the first comers, Gallia or Gaul, became ultimately inhabited also by many tribes of Cymbric Celts. The river Seine, however, had on it an island called "Paris," which was peopled by a tribe of Cymbric Celts, who thence acquired the name of Parisii, a branch colony from which people had, before the time of Julius Cæsar, as it would appear, settled themselves in England—in Holderness, and, as it would seem, they, or other Cymbric Celts, peopled the level lands on the north banks of the Humber and Ouse, in the East-Riding of Yorkshire, where they lived by the pursuit of husbandry and agriculture, and though bold and warlike enough in defence of their own possessions, they were not a people fond of war, and no match for their more hardy neighbours, the Brigantii, the people who then, according to Agricola, held possession of the Wold hills, and, indeed, the whole hilly range that runs from the south of England up to Scotland. They, the Brigantii, also were of Celtic origin, but were not Cymbric Celts, like the Parisii, and, as their means of subsistence amongst the barren hills they inhabited were but scanty, they eked it out by raids into the districts inhabited by the Parisii and Lowlanders, carrying off their cattle, &c. Hence, those two sets of settlers were at a perpetual enmity with each other, which, no doubt, aided the Romans in making conquest of Yorkshire. But let us endeavour to trace whence these Brigantii came into Yorkshire. We think we

can follow their course from the banks of the Black Sea westward, until their arrival in our country.

In the progress made by the Gallatæ from the Black Sea to France and Spain, one colony of them, we learn, settled on the Lake of Constance, in Switzerland, where they built a city, and called it "Brigantium;" and it was as inhabitants of it the Brigantii first acquired their name. From that period we have frequent mention of the Brigantii, always described as fierce people, living in mountainous districts, whence they committed great depredations on the inhabitants of the lowlands, by suddenly rushing down from their fastnesses in large bodies, and carrying off to their strongholds in the mountains, cattle, horses, and whatever else they could lay their hands on. Hence from them the name "Brigands" has ever since been applied to robbers who unite together to carry on their robberies in bands; whence they are also called "Banditti." The Gaelic inhabitants of the city of Brigantium, on Lake Constance, as their population increased, threw off colonies again towards the west, and; after many years, some of these Gaelic Celts, in their progress, came to Spain, and settled in that part of it which from them has been called Gallicia; and there, in imitation of their forefathers, they built another city, to which they likewise gave the name of "Brigantium," so called after the one on Lake Constance, whence their forefathers had emigrated.

This Spanish Brigantium was situated where the modern city of Corunna now stands, on the sea coast; and it was thence, no doubt, that the Brigantii came who settled in the hilly parts of England, and who, we find from Agricola, were, in Cæsar's time, inhabitants of the wolds of Yorkshire and the northern hills of England, and it was, doubtless, these Brigantii, thus emanating from Spain, that bore that "aspect of the natives of Spain," which Agricola mentions

as characterising certain tribes of the inhabitants of Britain in the time of the Roman invasion. The Irish chronicles also represent that the Brigantii *were* emigrants from Spain.\* Thus, in East Yorkshire, we had the Brigantii (who, as Gaelic Celts, no doubt spoke the Gaelic language), and the Parisii, who, being Cymbric Celts, spoke the Cymbric or Welsh language, and, in some cases, in endeavouring to investigate the traces which the ancient Britons have left of their residence in our neighbourhood, we may have to look for distinct traces of those separate people. Thus, chiefly from the Gaelic we shall find the names of mountains, &c., derived, and traces of the Cymbric or Welsh in the names of lowland rivers, &c.

This long detail of the history of the twofold principal divisions of the Celtæ, has seemed to us necessary to enable us properly to enter upon an investigation of the traces they have each left amongst us, in Yorkshire; but, before proceeding to look for such traces, we may as well give a short outline of what ultimately became of those two people—the Brigantii and Parisii, of Yorkshire—after the Romans had established themselves at York.

The Brigantii, as being most given to war, were a great obstacle to the Romans in the prosecution of their northern conquests. The Brigantii were, therefore, driven back by the Romans into Caledonia (as Scotland was then called), and a strong wall built from Wallsend, in Northumberland, across the kingdom, through Cumberland, to the Atlantic Ocean, to prevent the Brigantii returning, and which wall seems to have answered to the Romans the purpose intended so long as they remained in Britain. No writer seems to have given us any account of the Brigantii after their arrival in Scotland. The Parisii and other Cymbric (Kumbric) Celts, following the more peaceful occupation of husbandry,

\* See Mial's "Yorkshire Illustrations," page 11, in Note.

continued, however, some time longer to reside still on the lowlands of Yorkshire, even for many years after the expulsion of the Brigantii ; but the necessity of opposing the raids of the Brigantii had accustomed them to defend their property by arms, and so when smarting, as they often did afterwards, from Roman oppression, they showed they could still use their weapons to good purpose ; which so irritated the Romans, that in course of time they drove the Cymbric Celts also out of Yorkshire northwards, but not further than Cumberland, where for a time they settled, and to which district, being Cymbric (Kumbric) Celts, they have caused to be given the name of Cumberland. Many years afterwards, the Saxons, finding those Cymbric Celts troublesome people, they drove them from their settlements, in Cumberland, into North Wales, where they yet remain, still calling themselves Cymreig (Kumrii) ; and, although their descendants settled in North Wales use the same written language as is in use in South Wales, yet their modes of pronunciation, &c., are so different that the inhabitants of North and South Wales (though both Cymbric Celts) cannot easily converse with one another, arising, no doubt, from the two branches of Cymbric Britons having been long separated before they both settled in Wales. The inhabitants of South Wales, being the ancient Cymbric tribes inhabiting the South of England, were driven into Wales in the early part of the Roman invasion ; whilst the Parisii, and other Cymbric Celts, were not driven from Cumberland, as we have seen, into North Wales until after the Saxon invasion of England, some centuries later on.

Thus, we have shown what became of the Parisii. They settled in North Wales ; but what has been the lot of the Brigantii, after being driven into Caledonia ?

All the authors we can find who mention them, say all trace of the latter has since been lost. We beg to differ

with them. Caledonia was, after the Roman period which we have been alluding to, invaded and conquered by a people from Ireland called Scots, and its lowlands were peopled by those conquerors, so that the country lost its ancient name of Caledonia (by which the Romans knew it), and acquired its present name of Scotland. After the Romans had retired from England, these Scots, assisted by a people who the authors of those days call "*Picts*," invaded England, whence they were driven back to Scotland by the assistance of the Saxons, whom the English had called in to assist them for that purpose. These Picts seem to have been called so from the Latin word *Pictus*, "painted," for they seem to have painted their bodies, as we learn from Cæsar that the ancient Britons (the Brigantii) did. It nowhere appears that the Picts called *themselves* by that name, although so called by the Saxons.

No author seems to know whence the Picts came to aid in the Scottish invasion of England, nor where they went after being forced back again into Scotland. Marsh and Smith entertain the idea (erroneously, we beg to submit,) that all the British tribes spoke Cymbric Celtic. Now, the Brigantii are traced through Europe clearly as "Gaelic" Celts. Why should the British Brigantii, then, have been otherwise than Gaels? Cæsar himself says that the people of the coasts of Britain were distinct from those who were inland, and spoke a language different from "*the Celts proper*;" meaning, no doubt, the Cymbric Celtic by that latter expression. After showing that the Cymbric Celtic language was very commonly used in England, Smith, in his Notes on Marsh's "Lectures on the English Language," says, "the language of the Picts having perished, we have lost the only sure means of arriving at a satisfactory conclusion who they were. They must have spoken a different language from the Scots, who were of Erse or Irish origin,

"as appears from Bede, who tells us Columba, the Irish missionary, was obliged, when preaching to the Picts, to employ an interpreter, and Bede mentions the Pictish language as different from the Welsh."

Smith says, however, that the only Pictish word that has been preserved, is "Pen-val," the name which the Picts used for the Wall's end—the eastern termination of the vallum or wall made across England by Antoninus. The syllable "Pen" being, as he says, Cymbric, signifying a "head" or a "hill." Now, it is true "Pen" is a Cymbric word; but it is really as much Gaelic as Cymbric, being pronounced by the former "Ben," as in Ben Lomond, Ben Nevis, Ben Venue, &c. It is written in Gaelic "Beun" and "Beiun." Therefore, the words sounding "Pen Val" or "Ben Val," may have been Gaelic as easily as Cymbric; but, if taken, for argument's sake, to be Cymbric, where is the proof that the Picts made use of it as a name or word in their *own* language? More probably they would give the Wall's end the name it bore in its own district, and, as the Cymbrii then inhabited Cumberland, through which the great wall ran, it is likely that the local name of its termination at Wallsend was, in Cymbric, "Pen Val;" and, consequently, was so called by people of *all* nations (Picts included), who naturally called it by the name it was generally known by in its own district, and not by a new name coined from their own tongue.

Our belief is that the Picts were the descendants of the Brigantii of Yorkshire, who, as before mentioned, had been driven by the Romans into Caledonia, where they settled in the highlands as Gaels (for such the Brigantii were), and such the Highlanders still call themselves, and whence, with the assistance of the Scots, they invaded England, on the departure of their old Roman foes, hoping to recover the traditionary homes of their *forefathers*, in Yorkshire; and



this belief is also founded on these grounds : that the Picts painted their bodies, as the Brigantii used to do ; that they came from Scotland, into which the Brigantii had been driven by the Romans ; that their language seems to have not been understood by the Cymbric Celts then living in Cumberland, and, therefore, was not Welsh or Cymbric ; that, on being driven back into Scotland, they must have settled somewhere distinctly from the Scots, whose language was then the Erse or Irish ; moreover, it nowhere appears that they designated *themselves* "Picts," and in the highlands we find a people calling themselves "Gael," who up to a late period got a great part of their living in Scotland, as the Brigantii always did, by making raids from their mountainous homes on their lowland neighbours ; that the Highland plaid, distinguishing the Highland Gaels, answers the description of the *many-coloured* robe in use by the Brigantii, and which Cæsar mentions to have been worn by Queen Boadicea, one of the warrior queens of the Brigantii, who opposed him in his conquest of Britain ; that, unless the Highland Gaels be the descendants of the Gaelic Brigantii, there is no accounting for what became of the Brigantii, or of the Picts, who certainly were both at different times driven into Scotland, and who, as certainly, were not Scots. Again, who were so likely as the Parisii themselves (the Cymbric Celts, who were once fellow-inhabitants of Yorkshire with the Brigantii,) to keep in remembrance what had become of their ancient foes, the Brigantii ? Those Parisii (Cymbric Celts) have been traced by us from Yorkshire, through Cumberland, into Wales, where they (the Welsh) at present know of no people by the name of "Scotch Highlanders ;" but still, invariably, in speaking of that people, call them "The Brigantiad," whilst the Gaelic Highlanders, on the other hand, call the Welsh "The Cumbriach" (spelt "Caimbreach," the letter "y" not existing

in the Gaelic). It is remarkable also that in the Battle of Northallerton (the Battle of the Standard), the Picts, who on that occasion had joined the Scots in the invasion of England, rushed to the fight with the war cry of "Albraich ! Albraich !" \* England was at the time when the Brigantii were driven out of Scotland called " Albion ; " so the Picts, by that war cry, would seem to have intimated, " Here are we, " Albraich, descendants of those natives of Albion formerly " driven into Caledonia, returning to reconquer our Albraich " homes."

Moreover, as we shall see, most of the ancient names of our Yorkshire mountains, rivers, and places in the hilly districts, formerly inhabited by the Brigantii, are of Gaelic derivation, whilst those on the lowlands are of Cymbric Celtic origin ; thus showing that the early Celtic population of those hilly districts (known to have been Brigantii,) spoke the language of the Gaels now resident in the highlands of Scotland, and who up to the beginning of the eighteenth century kept themselves as quite a distinct nation from the Scots of the lowlands, and scarcely admitted they had any king beside their own lairds.

Having thus identified the Parisii of Yorkshire with the Welsh, and the Brigantii of Yorkshire with the Gaels of the Highlands, we are in a situation to trace some few of the tokens each have left us of their residence in Yorkshire, and especially in the East-Riding, as evidenced in the derivation of local names.

The Brigantii being the warrior tribe, we shall naturally look to them for traces of what appertained to war, and, no doubt, we have traces of them, in their castles, walled towns, and fortified hills, in the places now called " Brough," " Borough," and " Burgh," which is Gaelic for a fort, a walled town, and a hill or hill fort. (The Cymbric or Welsh

\* See Scott's " History of Scotland," Vol. 1.

equivalent word for the same is "Caer.") Thus, no doubt, Brough, in Yorkshire, situate on the Humber, the northern terminus of the *Transitus Maximus*, or very great ferry, mentioned in the *Iter of Antoninus*, is an ancient Brigantian British hill fort, as its name imports, and which afterwards, like other British boroughs or forts, was taken possession of and occupied by the Romans. Translations of the "*Notitiæ Dignitatum Imperii Romani circa Tempora Arcadii et Honorii*," have been published by Selden, by Gale, and by Horsley, and from them we find that the Sixth Roman Legion, styled *Victrix* (whose head-quarters for upwards of three hundred years, from A.D. 121 to about A.D. 450, were at York), was commanded by a Prefect, and had detachments in various garrisons in the country around York. Amongst others there enumerated, it is stated as follows: "A Prefect of a detachment styled '*Directores*' was stationed at Brough (Burgh);" and then follows the statement that "there was a Prefect with a detachment called '*Defensores*' stationed at Over Brough (Over Burgh)."

"Overburgh," we have no doubt, is "Aukborough," as Camden spells it, or Alkborough, as now spelt, but should be "Achborough," which is situated in Lincolnshire, just over or across the Humber, at the confluence of the Trent and the Humber, *near to* and in full view of Brough, in Yorkshire. It would still seem to bear its British name by which it was known to the Cymbric Celts, who occupied Brough, in Yorkshire, when the Brigantii were expelled. "Ach," in Welsh, which was their language, means "near" or "over against." So, "Achborough" would to the inhabitants of Brough mean the borough near to or over against Brough, in Yorkshire; accounting for the name "Over Brough," in the "*Notitiæ*" above mentioned. Overburgh, then, when spoken of in reference to Brough, in Yorkshire, would seem merely to be a name descriptive of its situation, that is, the

borough or hill fort *near to* us, just over or across the water. In derivations of names of modern places from ancient languages, we, generally, have to pay more regard to the *sound* of the ancient names, than to the orthography now or heretofore used, for our ancestors prior to Elizabeth's reign varied much in their modes of spelling words, each person using such letters as appeared to him to express the sounds intended. By way of illustration, we will quote a sentence from Dr. Peacock, the Bishop of Chichester, in his work, "The Repressor of over much Blaming of the Clergy," published in 1449, which, as we should spell it, runs thus: "In all Holy Scripture, it is not expressed by bidding, "counselling, or witnessing, or by any assembling of persons, "that men should make and use clocks for to know the "hours of the day and night, for though in oldest days, and "though in Scripture, mention is made of horologes showing "the hour of the day by shadow made by the sun in a "circle, certain it is never since in late days was any clock "telling the hours of the day and night by stroke." Which Bishop Peacock spells thus: "In all holi Scripture it is not "expressid bi bidding, counseiling, or witnessing, or bi eni "ensaumbling of person, that men schulde make and use "clockis fort knowe the houris of the dai and nygt, for thou "in eeldest daies, and thou in Scripture, mentioun is maad "of orologes schewing the houris of the dai bi schadew maad "bi the sunne in a circle, certis neueve sane in late dais "was eny klok telling the houris of the dai and nygt by "stroke."

There are the remains of a Roman camp still visible at Aukborough, Alkborough, or Achborough, on the top of a conspicuous mound or hill, and well may it have acquired the name of "Overburgh," given in the translation of the "Notitiæ," because if a boat were rowed out from the haven of Brough, in Yorkshire, into the tide running

up the river, it would be carried over to Lincolnshire without almost any guidance, to Whitton, at the foot of the Aukborough hill. The "Transitus Maximus," or very great ferry, mentioned in the *Iter of Antoninus*, no doubt was the ferry across from Winteringham, in Lincolnshire, to Brough, in Yorkshire; but as there was a Roman camp at Aukborough, the remains whereof are quite visible, there would be a transit or ferry also from thence to Brough, in Yorkshire. Indeed, the transit directly across from Brough to Winteringham could only, from the strength of the tide, be effected at the periods of the turning of the tide; whereas, the flowing and ebbing tides would during their continuance facilitate the passage between Brough and Over Brough or Achborough.

Brough is about a mile from Welton, and is a place where Roman antiquities are constantly found in the fields. Very lately a vase was found in the Brough gravel pit, full of burnt bones; no doubt a Roman cinerary urn. Near to it a stone figure of a human head was found; most likely one that had been used at the funeral of some distinguished Roman person, and buried at the same time as himself. You may see, in Kennet's "Roman Antiquities," that at the funerals of princes and extraordinary persons, the effigies of their ancestors and other great men were borne; and that before the corpse of men eminent in war, the effigies of the enemies they had subdued were carried, and buried along with the urn containing the ashes of the deceased. The urn and head or effigy above mentioned are in the possession of T. W. Palmer, Esq., of Castle Hill, Brough; who also possesses many other Roman relics and coins found at Brough and the neighbourhood, many of them in his own grounds at Castle Hill, which, though now standing on level ground, occupies the site where the ancient "borough hill" stood, long since removed.

By the way, the notorious highwayman, Dick Turpin, had his residence at Brough.

The quarries of stone at Brough and Brantingham belonged, in A.D. 1160, to one Gamel, who gave them, with a spring and watercourse falling into Brough Haven, and with other lands there, to the Abbey of Meaux, in Holderness, and the Monastery was built from stone got there.\*

All the places amongst us whose names end in "brough" or "borough" were ancient Brigantian hill forts or castles, and amongst them we will select Londesborough for a few remarks. "Lonn" is an ancient Gaelic word signifying strong or powerful; and so Londesborough, in the Gaelic or Brigantian language, would mean either "the strong castle," or "the hill fort of the strong or powerful one," that is, of the king or chief. "Dun," is also a Gaelic word for a castle, and when we were at Dunstaffnage Castle, in Scotland, an old Highlander, who was showing us the place, pointed out an island in the distance where he said the most ancient of the kings of Scotland had been buried, and on which island, he said, there is a castle, which was the residence of the former kings of Scotland, and he told us it was called "Dun-lonn," meaning the king or powerful one's castle, observing to us, "your capital city in England has the same derivation, Lonn-dun; the 'dun' (the Tower of London) 'having been the castle of the powerful one, your king, 'and so called Lonn-dun, or, as we say, Dun-lonn."

Both the Gaels and Cymbric Celts professed the Druidical religion; but the latter would appear to have chiefly held the priesthood, and it is in their language (the modern Welsh) that we find chiefly the traces of Druidism in England.

Drewton, near Welton, that is, "Druid's town," bears a Saxon name indicative of Druids having been in the neigh-

\* See "Chronica Monasterii de Melsa," Vol. 1, page 171.

bourhood of Welton, when the Saxons arrived here. We ourselves do not, however, see in St. Augustine's stone, near Drewton, any indication of its being a Druidical altar of sacrifice, as many repute it to be. It seems to us to be a mere conglomerate mass of stone, in its natural position.

The Saxons were pagans, and many of them Druidical pagans in England. They worshipped images, which were fixed in places they set apart for the purpose, and which in their own language (the Saxon) bore the name of "Cyric," the "C" being pronounced hard, like "K" (Kyric); Cyric with the Saxons meaning a place of worship. On arriving in England, therefore, they called each place which had been set apart by the Druids for worship a "Cyric." Cyric may probably even have been a Druidical term, signifying a place of Druidical worship, and where assemblies for Druidical rites were held, for the Welsh or Cymbric Celtic word "Cyrch" signifies a centre, a goal; and "Cyrchfa," a resort. The Welsh call the ancient stone circles "Cyrryg;" the the Irish, "Carrick."

The Anglo-Saxon "Cyric," pronounced quickly, became "Kirk," since modernised into "Church." Most of the Druidical places of worship in England, as elsewhere, were situate in or near sacred groves, to which the Scandinavians, who closely followed the Saxons into England, gave the name of "Lund," meaning a grove in their language. But, indeed, it is the ancient British or Cymbric name for the groves of their Druids, "Llwyn" (Lunn) being still Welsh for a grove. Within or adjoining these groves or lunds was situated the "Cyric," the place of assembling for Druidical rites. The sacred Cyric was marked either by a circle of stones or by an excavation in a hill side, usually shaded by dense wood around the sacred excavation in which the Druidical ceremonies were performed by the priesthood.

Hutchinson tells us that in Cumberland and Westmore-

land the circles of upright stones there are usually termed "Kirock" or "Currock," evidently the corruption of the word "Cyrlic," a place of assembly for worship. He mentions (page 61) several places where such circles exist in Cumberland, as Currock Fell and Currock-in-Bought, which have a similar derivative root. Several of the places of assembly for Druidical worship marked by circles of upright stones are still known by the local name of "Cyrlic." All stone circles, however, were not places of assembly for Druidical worship. Some were, probably, places where Courts of Indicature assembled, and others (as, perhaps, was the case with Stonehenge,) places where National Councils assembled, the circle serving as a barrier to separate the spectators from those taking part in the business; but we may safely conclude that all stone circles which now bear the name of "Cyrlic," were, in British and Saxon times, places of assembly for Druidical rites, ceremonies, and worship. It seems probable that the Cyrlic was also a place for burial, as the word "Currock" with the Gaelic Highlanders means, at present, a burial ground.

It is known, from Bede, that a place sacred to Druidical worship existed, in the Saxon period, near to Market Weighton, and now called Goodmanham. At that place there is an excavation in the hill side, leaving a small plain in the centre surrounded by the rising ground, thus resembling in form a Roman theatre, and which excavation was most probably the Cyrlic in which the Druidical rites were performed. It probably was then near to or surrounded by a grove, as such Druidical temples usually were. Lund, on the Wolds, is not very far distant, and from its name, as elsewhere explained, was certainly a Druidical grove. The plain in the enclosed space was the area for the Druids to perform their religious ceremonies in the presence of the people, who stood or sat on the surrounding eminence.



Cæsar tells us the Druids offered up human sacrifices, because, as he says, "they think the gods are never appeased " but by the death of some one man for another ; wherefore, " they have public offerings of that kind, which are committed to the care of the Druids, who have large hollow " images, bound with osier, into which they put men alive, " and setting fire to the case suffocate them."\*

Goodmanham was probably a place where these Druidical images were kept, and where they were thus used in the Cŷric before alluded to ; and, if so, it was no doubt the Delgovitia of the Romans, mentioned in Richard of Cirencester's ninth Iter as a place between York and Prætorium. We learn also from Bede that the place where the images of the gods were kept, not far from the King's Palace near the Derwent, bore a British name. Now, "Delgodive" is a name derived from two Cymbric British words, signifying "the " place of the image of the gods ;" "Delw," an idol, and "godduw," a demigod. Bede says that after King Edwin's conversion to Christianity, the name of the place where the idols were was changed to Godmundneyham. Hence, we infer that the British Delgodive and the Roman Delgovitia were the modern Goodmanham.

We believe, however, we have much nearer to Welton a Druidic place of worship. If anyone, when passing under Kirkella, will turn up the lane to the Kirkella mill, he will find a path on the north of the mill (not a public path, by the way,) by which he can make his way towards Westella, and when he has passed through a field or two, if he will look over the hedge on his right, he will see at a depth below him a flat plain, evidently hollowed out from the surrounding hill, thus forming a theatre of a similar description to the one we have mentioned at Goodmanham. It cannot have been a stone pit or sand pit, as there is no stone or

\* See Beaver's "*Monumenta Antiqua*," page 157.

sand there. From time immemorial this pit and certain land near it, called "The Lunds," were ancient inclosures. When all the rest of Kirkella and Westella fields were open field land, they are described as ancient inclosures in the Westella and Kirkella Inclosure Act of 1796, and the pit in question was always densely surrounded with wood, formerly much more so than since the inclosure of the open field lands; after which much of the wood was cut down as timber for use, and more lately in order to open a view. Many of the trees, however, still remain. The place, when fully surrounded with wood, was very gloomy, and still strikes the beholder as something peculiar and out of the common way. It bears the local name of "Kerry Pits," but why so, no one seems able to give any satisfactory reason. You will find the largest of the two pits there, designated on the "Ordnance Maps" as "Keary Pit." No one of the name of Kerry seems ever to have had anything to do with it, so far as can be learned, and we are satisfied the local name "Kerry" is a corruption of the Anglo-Saxon word "Cyric," before explained; and if so, it is undoubtedly an ancient Cyric pit or Druidical place of worship, as its appearance would indicate. This almost becomes a certainty when we find associated with the Cyric pit, and in its immediate neighbourhood, other lands, anciently inclosed, bearing the Scandinavian name of "The Lunds," "Lund" being the ancient British word "Llwyn," as well as the Scandinavian word "Lund," signifying a grove, and always applied by the Scandinavians (who immediately followed the Saxons into England) to the groves of the Druids which they found existing in Britain, the cyrics or places of worship of the Druids being generally situated, as we learn from Cæsar and Tacitus, within or adjoining their sacred groves.

If the visitor to the Cyric pit prolongs his walk westward, he will be able to go round the west end of it and to

enter the Cyric itself, the northern side of the work being open towards the Lunds. The southern side, which must always have been the highest, is still left more in its original state than the northern one, where the wood has been mostly cut away of late years. When within the Cyric the visitor cannot even now fail to be struck with its lonely and solemn seclusion—a fit place, especially when in the gloom of its dense original sacred lund or grove, for the mystic ceremonies of the Druids' worship; and here, probably, have human sacrifices been offered up, whilst the ancient Britons stood as spectators on the surrounding heights, whence the explorer has just descended. To find either a Cyric alone, or a Lund alone, is strong evidence that there was at that spot a Druidical establishment; but to find the two together renders it almost indisputable, we think. A little to the west of the great Cyric pit at Kirkella there is a very much smaller one, from around which the wood has also lately been cut away. Before then it resembled a model of the larger one, and was probably used when the ceremonies were not on a great scale. The existence of this smaller Cyric probably explains why the Kirkella people, when speaking of taking a walk to that locality, say they are going to "Kerry Pits," not "Kerry Pit."

We think it highly probable, that long before any Church existed at Kirkella, and before the inhabitants of the East-Riding were Christians, even in the pagan days of King Ella, of Deira, the district has borne the name of Cyric Ella (Kirkella), from the existence of this Cyric within it, and which has existed as far back as can be traced as a wooded inclosure within the open field lands, and corruptly called the "Kerry," instead of the "Cyric" pit.

In Denbighshire, in Wales, there is a parish called Kerig-y-Druidion, the "place of the Druidical worship."\*

\* See Cæsar's "Wars in Gaul," Book VII., Bladen's Second Edition.

There is in Anglesea, "Cerrig Brudin" or "Bardin," literally the "bard or chronicler's place of worship," the Druids having had an order of Chroniclers amongst them called bards. Lund, on the Wolds, before mentioned, has, from its name, been also an ancient British Druidical grove; and also Lund, near Selby. Many groves of the Druids were not so sacred as to have a cyrie within them, for only some of them were thus set apart for their most solemn rites and sacrifices; the others were merely the residences of the priests.

Amongst the traces of the Britons near Welton, we find mention made in several authors (who, however, seem to have copied each other,) that "on the downs above Kirkella "are to be seen circular pits, evidently the foundations of "the houses of a village of ancient Britons;" but we have never been able to find where these circular pits are, nor to what part of the wold hills this southern title of "downs" has been applied.\*

Agricola, who informs us of the inhabitants of Holderness being Parisii, also tells us their chief city was called "Petuaria." So the name was written by the Romans; but the letter "u" in their mode of writing Latin was used also for our letter "v," and instead of Petuaria being pronounced as a five syllable word, it should be only one of four syllables, viz., "Petvaria," being the Latinised form of the British name of the place, "Pedvarlech," which name is derived from the Welsh or British Cymbric Celtic words "Pedvar" (four), and "lech" (stones)—the town or district included within or marked out by four stones; and we have no doubt, notwithstanding the hesitation of some antiquarians, Petvaria or Pedvarlech was Beverley, which has

\* We shall be glad of any information on the subject, as the site of an ancient British village cannot fail to be an interesting place for investigation.

ever since the British era been the chief town of the East-Riding. We doubt if it ever really bore the name "Beverlac," which Poulson adopted as its name in his history of Beverley. In "Domesday Book," it is called "Bevrel," and whilst it bore that name in ordinary conversation, the monks, in their barbarous Latin, used to designate it "Beverlaccus;" but we can only learn of one old Anglo-Saxon manuscript (that mentioned by Leland) in which the name "Beverlac" occurs as the proper name of the place, and there it may have been inserted as the abbreviated monkish Latin word "Beverlaccus," the mark of abbreviation being omitted probably by an oversight. It to be regretted that Poulson, by entitling his history of Beverley "Beverlac," has given currency to a name for the town it certainly never was known by, in common *parlance* at least, and of which but one ancient instance occurs in writing.

The chief city of the Parisii, then, was by them called "Pedvarlech," the place or district distinguished by four stones. But, we ask, why was it so called? Geoffrey of Monmouth, in his Book II., chapter 17, tells that Dunnvallo Molumpius was a British king, who once reduced the whole of the British tribes under his sway, and established *sanctuaries* for fugitive criminals. The purport of his decree, he tells us, was "that the temples of the gods, and also "cities, shall have the privilege of giving sanctuary and "protection to any fugitive or criminal that should flee to "them from his adversary, and that the *ways leading to "those temples and cities should be allowed the same "privilege.*" Now, there must have been some given point on each such way where that privilege of sanctuary was to commence, and that point was distinguished by a stone. In ancient times there were but four main roads into Beverley. One leading to the Hessle and Brough ferries; another leading to York; a third into Holderness, and the

fourth into the Wolds. A fifth road now existing, leading to Hull, did not then exist, and was not made until after the reign of Edward I., who was the founder of Hull ; which, of course, needed no road to it before being then called into existence.

On each of these four roads, but some distance from the town of Beverley, there are still to be seen the remains of those stone pillars which have been always reputed to mark the limits of that sanctuary which existed at Beverley within historic times, and which has been a privilege generally supposed to have been first granted to Beverley by the Saxon king Athelstan ; but which, as above mentioned, we see was long before that time possessed by the place, by virtue of the general law established by the British king Molumptius, and, therefore, the privilege of sanctuary was only confirmed, not created, by Athelstan.

Wilkins, in his "Anglo-Saxon Laws," page 83, gives the usual limits of the sanctuary, or "King's peace," as he calls it, to be three miles and three furlongs from the town.

Thus, in the name of Beverley ("Pedvarlech") we have a trace of the Cumbric Celts having been located near us. It was their chief city, called "Pedvarlech," Latinised by the Romans into "Petvaria," but during the sway of the Romans still doubtless called by the Britons themselves Pedvarlech, as they, of course, would not adopt the Roman name in speaking one to another.

This Petvaria is, doubtless, the place intended in Richard of Cirencester's seventeenth Iter, or "Road Book" from Lincoln to York, in which he brings down the Roman road to the Humber, where, as he says, is the "Transitus Maximus," or the "very great ferry" (no doubt Brough ferry), from whence he describes Petvaria to be distant about six miles ; that is, we imagine, measuring to the stone marking where the British sanctuary of Pedvarlech commenced, all

within which stone would form part of the sanctuary. Pedvarlech, the actual town, no doubt then was, as it is now, a few miles beyond the boundary stone on the road from Brough.

After the Romans, came the Saxons, who had in their language a word, "Leag," meaning "a law," and also meaning any district having a private law or privilege of its own, such as Pedvarlech, with its sanctuary privilege. The British termination "Lech," a stone, being almost identical in sound with the Anglo-Saxon "Leag," a privileged place, that later people (the Saxons) seem to have adopted it in lieu of "Lech," by a very slight alteration in sound, but a great variation in meaning, thus calling the place "Pedvarleag," that is, the town Pedvar, having a "Leag" law or privilege peculiar to itself; and, just as the Romans had written and pronounced the first syllable "Pet" instead of "Ped," so the Scandinavians appear to have softened the "d" into "v," just as we, for ease of pronunciation, call our street in Hull "Whitefragate," instead of "Whitefriargate." The name thus became "Pevarleag;" and when the Normans came, they, finding the word "Leag" difficult to be pronounced by themselves, changed the syllable "Leag," in the Anglo-Saxon names of places so terminated, into their own equivalent word "Ley," a law. So "Pevarleag" and "Hunsleag," &c., became "Pevarley," "Hunsley," &c. The "P" is often pronounced as "B," and thus Pevarley becomes Bevarley, and then Beverley, as at present. The transmutation the name of the place has undergone seems to have been originally British "Pedvarlech;" then Roman "Petvaria," but still amongst the British "Pedvarlech;" Saxon "Pedvarleag," Scandinavian "Pevarleag," Norman "Pevarley" and "Bevarley." In Domesday Book spelled "Bevreli."

Beverley, then, yields in its name traces amongst us not only of the British, but also of the Romans, the Saxons, the Scandinavians, and the Normans.

We have also a trace of some of the Britons having remained in the East-Riding after their general expulsion into Cumberland, and that trace is found in the double name of the town called by the Saxons, and up to our own day, indiscriminately "Burlington" or "Bridlington." "Bur," in Anglo-Saxon, means a hut; "Ing" or "Ling," a people or tribe; and "Ton," a town. The first name, Burlington, means the town of the people dwelling in huts, or hut people's town; and from its other name, Bridlington, we trace that those dwellers in huts were remnants of the ancient Britons, the name being composed of the Anglo-Saxon words "Britten" (Briton), "Ing" (a people), and "Ton" (a town). Britten-ling-ton, then, would mean the "British people's town." You cannot pronounce quickly the word "Brittenlington." It naturally shortens into Britlington or Bridlington; and our ancestors, who cared but little for correct orthography, and, indeed, had none, but suited their spelling to sound only, would spell it as they pronounced it, according to their common practice, Bridlington. Those dwellers in huts, then, being British, the Anglo-Saxons sometimes spoke of their town as the "British people's town" (Bridlington), at other times as the "Hut people's town" (Burlington), which accounts for its bearing both names even to the present day.

Some stone Arrow Heads we have in our Museum at Hull, are no doubt traces of the British in our neighbourhood; but whence they came is not recorded, save only that they were found in our own neighbourhood. Stone implements were used in England throughout the Roman era, as evidenced by the contents of Barrows when opened. To speak of the "Stone Period," often misleads people, since readers too often suppose that there was a period of the *world's* age during which stone tools alone were in use by all nations; whereas, each country, and part of a country,



has had its own particular "Stone Age," and the Stone Period or Age of some places (as, for instance, some islands in the Pacific Ocean, &c.) exists at the present day. The Stone Period, Brass Era, and Iron Era, of different peoples, have no reference to any particular chronological period in the world's history ; but only to the age of that nation then being the subject of discussion. A neglect to bear that point in mind has led to much misunderstanding amongst Archæologists in the present age, many of them writing as though the "Stone Age" was one and the same stone age of all parts of the world.

We also possess some stone and brass Celts in the Hull Museum. The stone ones are British, and probably the brass ones also. Poulson, at page 5 of his "Beverlac," mentions a bushel of metal Celts found at Brough, in 1719, and another quantity found, with some Spear Heads, Sword Blades, &c., in some earthworks at Skirlaugh, in 1809 ; but what has since become of them we cannot trace further than that, in 1811, they were in the possession of the late John Cross, Esq., of Hull. Other Celts have been found at Owthorne, Swine, &c.

No doubt many of the Tumuli on the Wolds are graves of Britons, and furnish traces of that people amongst us, as British beads and ornaments have been found in them ; and the well-known coffin and skeleton in the Scarborough Museum, from a tumulus at Gristhorpe, from the ornaments found with it is certainly the remains of an ancient Briton, and, from the hill country where found, probably those of one of the Brigantii.

Oliver mentions Leckonfield, near Beverley, as a place of the Druids, from his supposed derivation of its name, which, he fancies, implies that it was the site of a Druids' Stone Altar, from the Cymbric British word "Lech" (a stone tablet), and the Anglo-Saxon word "Field" (a field)—Stone

Tablet Field. Now, that "Lech" means in the ancient British a stone tablet is certain; hence, the word "Cromlech," from the two Cymbric words "Crom" and "Lech," meaning an incumbent stone; but all derivations of names from two or more different languages are to be distrusted, unless special grounds for the derivation can be adduced; but no such special grounds can be given for the British combining a word of their own with a Saxon word. The name "Leckonfield" does not, however, seem to be compounded of two distinct languages; on the contrary, it is altogether pure Anglo-Saxon, in which language the word "Leccan" means "moist" or "wet," in opposition to "Dri," which means "dry," as with us. So also, in Anglo-Saxon, "Field" means "a field." Thus, within a few miles of each other we have the Saxon names Driffield (that is, dry field), and Leckonfield (that is, the wet or moist field), each really descriptive of the character of its locality.

We allude to this because we conceive that forced and fanciful derivations, from which Antiquarians too often coin names, frequently are the means of throwing doubts on other derivations better founded. We must, then, cease to consider Leckonfield as a Druidical station; but admit it to be an Anglo-Saxon place, the name of which is descriptive of its natural state and condition.

The English language furnishes but slight traces in itself of ancient British words, that is to say, Celtic Cymbric or Gaelic origin, and these chiefly are found in the names of rivers and mountains, which are rare in East Yorkshire. We have, however, the "Derwent" from the Cymbric Celtic, that is, the Celtic of the Parisii; "Dior" (water), and "Gwehyn" (pouring), pronounced "When," and signifying, with its prefix "Dior," the "pouring water." The derivation sometimes given of it being called Derwent, as being the vent of the water of Deira, is evidently fanciful, and would,

besides, be inapplicable to the names of various other rivers and lakes named Derwent to be met with in England far away from Deira.

In other parts of Yorkshire we have rivers bearing ancient British names, such as "Aire," the "bright" river, from the Cymbric Celtic "Air" (bright); the "Calder," from the Brigantian Gaelic Celtic "Caladh" (a ferry), and "Dior" (water); the "Don," from the ancient Celtic word of the Brigantian or Gaelic (but now disused, according to Armstrong,) "Don" (water). A name that has been also applied to various rivers on the continent. Mountains we have none in East Yorkshire; but elsewhere in the country we have several bearing strong traces of British origin in their names. Thus, "Penyghent" is literally the Cymbric Celtic "Head of the Prominence." "Penhill," in Wensleydale, is from the same root, "Pen," a mountain or hill, the word been duplicated in Celtic and Anglo-Saxon.

The plant known to botanists as *Ulex Europæus*, bears in England three names, respectively British, Saxon, and Scandinavian. In East Yorkshire, it is usually designated the "Whin," which is the Cymbric Celtic or Welsh "Chwyn" (a weed), for a weed no doubt the Parisii deemed it. When springing up in their pastures it speedily took possession of a large space of ground, thus depriving their flocks and herds of so much good grass. The Saxons held so short a sway in the East-Riding that their name for the plant, "Gorst" (Gorse), is never used by Yorkshiremen, born and bred there; although it is the common name of it in the South and Midland Counties, where the Saxons existed much longer than in Yorkshire. The plant was known to the Scandinavians by the old Norse name of "Firs," by which they designated all plants having needle-shaped leaves. We still keep their spelling (Firs) for trees of the pine tribe; but, most likely for the sake of distinction,

whilst maintaining the same pronunciation, have altered the spelling to "Furze," in the case of the *Ulex Europæus*.

In the name of our chief city, York, we have traces of the Britons ; although the Welsh now know it by the name "Caerffrog," or Frog Castle.

The River Ure, which is a Gaelic (that is, a Brigantian British) word, signifying "swift and clear," is a river rising in the North-Riding, amongst the hills inhabited by the Brigantii, and is now considered by us as falling, a few miles above York, into the Ouse ; but, amongst the Britons, what we now call the Ouse was reckoned as part or a continuation of the river called the Ure, and the chief town built on its banks, from that circumstance, was naturally by them called "Ureach," the "town near the Ure," that name being indicative of its situation on the Ure, the word "Ach," in Cymbric Celtic or Welsh, meaning "near to" or "upon ;" and the natives of York, who were Cumbric Celts, no doubt would continue the use of their own name, Ureach, for their city amongst themselves throughout the Roman period. Afterwards the Saxons called the city "Urewic," that is, the town upon the Ure, the word "Wic" with them having nearly the same meaning as "Ach" has with the Welsh, and the Saxon names, "Eurewik" and "Eurewicshire," are the names used in Domesday Book for York and Yorkshire. Thus, in the names Ureach, Urewic, and York, we trace the name of our chief city, through the British, Saxon, and Norman periods to our own time, and the inhabitants of the East-Riding, in the Yorkshire dialect to this day pronounce the word as two syllables, "Yur-ak," rattling the "r" like two "r's," sounding like the ancient British "Ureach."

The British "Ureach," however, was merely the northern and western part of the modern city of York. The southern part of it was built by the Romans, who called the place "Eburacum," which, again, furnishes us with a trace of the

Britons amongst us, for the letter "E" of the Romans had the power of our and the British letter "A," in "Able," &c., and is so pronounced in the Latin by all nations (including the Scotch and Irish), except by the English alone, who doubtless are in error in pronouncing it as "E" in "She," "Me," &c. Now, the Cumbric Britons had a word "Aber," still used by their offspring, the Welsh, signifying the outfall of a river into another river or into the sea, as Aberconway, Aberystwith, &c. The Cymbric Celtic letter "A" had the same power as our letter "A" in "Able," and to produce the similar sound "Aber" in the Latin, the Romans would use their own letter "E," having the same power. Thus, in writing "Ebur," the Romans signified to themselves the same sounds as the British did by writing "Aber."

The Romans were not in the habit of giving altogether new names to British places, but Latinised the British names as far as they could. Geoffrey of Monmouth has told us that the Britons called York "Caer Ebrauch." That, we are convinced, is a mistake of his, so far as regards the city of York or Ureach. "Caer" means "a castle," and whilst the British city was called "Ureach" (the city near the Ure), the castle erected for its defence, to the south of the city (where Clifford's Tower now exists), was the "Caer Ebrauch" mentioned by Geoffrey and other historians; and the name itself confirms it, since that castle stands on the west side of the River Foss, close by its "aber" or outflow into the Ouse. Now, bearing in mind that "Ach" means, in Cymbric British, "near to," the inhabitants of Ureach would almost necessarily designate the suburbs of their city that lay near the debouchment of the Foss "Aberach," that is, the "suburb near the Aber," and the castle erected in that suburb for the city's defence on that side of it would be called "Caer Aberach," as a matter of course. Ureach was defended by several of these Caers, and, of course, each would need a

distinctive name. The hill on which Clifford's Tower stands was one of these. There is another still existing, called Bail Hill, just across the Ouse, near where the city gaol is erected. What its name may have been in the days of the Britons we know not, probably *Caer Ureach*, as being the castle near the Ure; but the *caer* or castle near the *aber* or outfall of the Foss into the Ure (now called Ouse), could scarcely bear any other distinctive name than the Castle near the *Aber*, that is, in Cymbric Celtic (or Welsh), "*Caer Aberach*," being beyond a doubt the "*Caer Ebrauch*" of Geoffrey of Monmouth. This fortification or *caer* would naturally be what the Romans first took possession of, and chiefly held as an important fortress to overawe *Ureach*. Hence, they would Latinise the name "*Aberach*" into "*Aberacum*," or as written by them "*Eburacum*," "*e*" and "*u*" being the letters in their language that were *idem sonans* with "*a*" and "*e*" in the British "*Aber*."

Acuin says "the Romans built York, according to tradition." The mistake arises from not bearing in mind the distinction between *Ureach*, the British city, and its suburb *Aberach*, the spot which the Romans called "*Eburacum*," and where, indeed, they built the huts and houses which became necessary for the sheltering their immense armies, an excess of population that the British city *Ureach* could not have held, had the Romans even removed therefrom the whole of the British inhabitants, which it is known they did not do. The Romans, in their letters and conversations, naturally wrote and spoke of the place where their fortress and encampments were located, by the name of "*Aberach*," Latinised by them into "*Eburacum*;" and when they surrounded *Ureach* as well as *Aberach* with a wall, would treat all within their walls as being *Eburacum*; the British still calling the whole *Ureach*.

Aldborough, on the Ure, is also no doubt a Brigantian

British town, from the occurrence of the word "Brough" in its name, signifying a hill or hill fort in the Brigantian or Gaelic language. However, the Cymbric British have a word "Brw," pronounced "Broo," that signifies an entrenchment or entrenched camp. Thus, some ancient places whose names we terminate with "borough," may not have really been Brigantian boroughs, but Cymbric entrenchments. Whenever it was possible in forming such a borough or hill fort, a natural elevation was taken advantage of for commencing the hill fort; but, frequently, one had to be erected in a level country. In that case, firstly, all the available rubbish, bones, horns, horses' hoofs, broken pottery, cinders, and waste rubbish to be found in the neighbourhood was collected and heaped up for the centre of the proposed borough hill. When those materials in the neighbourhood were exhausted, the more laborious task of digging earth, and with it covering the rubbish heap, was resorted to, until a mound of the requisite height was formed, and then the fort, if necessary, was erected on its top; generally, however, the mere earthwork so formed was deemed sufficient to protect the garrison from, or to serve as a means of annoying, an enemy. In destroying or in opening one of those old boroughs in modern times, the centre being found to contain bones, horns, ashes, &c., has often led to an erroneous idea that prior to the erection of the borough hill the site had been a place of sacrifice, &c.; whereas, those materials have only been the available rubbish found in the neighbourhood of the site at the time of the construction of the borough, as mentioned previously.

Antiquarians seem to hesitate whether or not to pronounce Aldborough to be the Roman "Isurium." We, however, conceive they would never have doubted it, if they had only considered that the British names of places were not given haphazard, but were always descriptive; and that

the Romans did not, in general, alter British names, but only Latinised them. Now, it being known that Britons were driven by the Saxons out of England into *Wales*, antiquarians too often have looked only into the Welsh language for the derivation of British names; but the Ure arose in and ran through the Brigantian territory—the hilly part of Yorkshire inhabited by the Brigantii. Indeed, Antoninus, in his fifth Iter, calls it “Isubrigantum;” and Ptolemy, in his list of Brigantian towns, names “Isurium.” It would, therefore, bear a Brigantian, that is to say, a Gaelic name. “Ure,” in Gaelic, signifies “brisk, lively;” being descriptive of the nature of the river’s stream. The Gaelic letter, or rather word “I,” signifies a shallow. “Isure” would, therefore, mean the “shallows of the Ure;” and at Aldborough, in fact, existed the great shallows or fords of the Ure, over which one of the great roads, called by the Romans “Ermine Street,” ran, until the modern bridge at Boroughbridge was built to supersede the use of the ford. There was then, doubtless, a British town existing in the time of the Romans over against these shallows or fords across the Ure, and as these fords would, as was usual in the case of British fords or ferries, be defended by a borough or castle, the town would by the Brigantii be called “Isureborough,” that is, the “borough at the shallows of the Ure,” and that name would by the Romans be Latinised into “Isurium,” proving that which antiquarians have hitherto only ventured to suspect, that Aldborough is the Roman Isurium. Here, therefore, we find traces both of the British and of the Romans.

Fords and ferries being important passes for any enemy to have to pass over, were by the Brigantian Britons usually protected by some military work, most generally by a borough or hill fort; sometimes a natural hill, with a fort on its top, but more usually an artificial mound, such as



that on which Clifford's Tower, in York Castle, stands, and as at Brough, near Welton, where the actual borough or mound has been long since levelled. Where such has been the case, the borough's former existence is still to be recognised, in many cases, by its site bearing some such name as "Castle Hill" or "Borough Hill." Such a hill, in fact, existed at Isureborough or Aldborough, and was, as is well known, only levelled in modern times; its site still bearing the name of Borough Hill. Now, as the ancient town, from its situation near the shallows of the Ure, had got to bear the name of Isureborough, so when the improved method of crossing the river by a bridge was effected, the collection of houses about the bridge naturally took the title "Bridge Borough," or "Borough Bridge," and the former town gradually lost its name of Isureborough (the derivative meaning of which had then probably been lost), and to distinguish the old from the new Borough Bridge, the ancient town came to be called the Old Borough or Aldborough. Thus has arisen the name Aldborough, by which Isureborough is now known, and Boroughbridge, the name of the new town erected since the construction of the bridge which now supersedes the use of the ford.

The three monoliths or obelisks near Aldborough are clearly not Roman; and had they been Saxon, some history of their being erected, and on what account, would doubtless have been transmitted to us by that literary people, either directly or from the traditionary names the Saxons would give them on being set up by them; but none such has been handed down to us, and, therefore, we cannot doubt their being monoliths of Brigantian origin, and probably they were monumental, since monoliths in general were so.

The Brigantian or Gaelic word "Borough" above mentioned as meaning a hill, when slightly altered in its pronunciation, was made use of by the Britons to signify,

not a fort hill, but a grave hill, raised over the grave of some eminent person. That word so altered is "Barrow." These barrows are by no means uncommon in Yorkshire, and on the Wolds not far from Welton. When they cover the graves of some illustrious warrior, they were wont to be raised to no small height. Many of these barrows are thus so many traces of the British amongst us, and there appears to be a barrow of large size existing not far from Welton, between Brafford House and Wauldby Wood; possibly the barrow of some great chief slain at the Battle of Brunenborough, when King Alhelstan defeated the Danes on the plains of the high ground there. No such place as Brunenborough or Brunenburg is now known to exist, or, save for that battle, to have existed, which has given rise to much dispute as to the locality of that famous fight. Mr. Edward Witty, of Cottingham, has, in a paper read to his fellow-parishioners, as we conceive fully demonstrated the site of the battle to be the extensive ground called "The Plains," on the High Wolds, about a mile west of Skidly, and half-a-mile south-east of Little Weighton, and distant about six miles south-west from Beverley, where Athelstan is known to have been, at the Shrine of St. John of Beverley, on the evening preceding the battle. The constant turning up of the bones of men and of horses, leathern belts and buckles, and leather coats (which, however, crumble into dust), there or thereabouts, prove that some great battle has been fought there, and it exactly coincides with the description given by ancient writers of the battle ground. It is to be hoped that Mr. Witty will publish the numerous proofs he has collected of the truth of his hypothesis; we shall not, therefore, enlarge upon them here, but merely adduce what we conceive to be a confirmation of Mr. Witty's idea being correct. Simeon of Durham says the battle was fought near a place called

"Weodune or Ethanwerche." Now, those names seem to us to have been taken down by him from some verbal describer of the battle, and to have been spelled by him phonetically, according to the sound conveyed to his ear. "Weodune," no doubt is "Weighton," and "Ethanwerche" "Earthenwork," being much the way in which a modern East-Riding rustic would pronounce that word. Now, Little Weighton and its neighbourhood is notorious for its numerous earthworks, or ancient military fortifications, mounds, and entrenchments, &c. It stands on the way or path that lead in past times from Brough, on the Humber, to Beverley and to Wawne Ferry; whence its name Weighton, all places bearing that name being so called from being situated on some ancient *way* or path, from the Anglo-Saxon "Weg" (a way), and "Ton" (a town)—the wayside town. Now, we believe that Brunenburg was (with the omission of the final "g,") the name by which the ancient Britons prior to Saxon times designated Weighton and its earthworks. The Cymbric Celtic or Welsh, it is known, was the language of most of the tribes of Britons. In the Welsh the letter "W" is pronounced like our "oo" in poor, the letter "y" like "u" in fun. Thus, the word "Brwynen" (a path) is pronounced "Broounen;" and if we add "burg" to it we have Brunenburg, the way or path town; answering to the Saxon Weighton, or way town. The word "Burg" or "Borough," however, is not a Welsh word, but a Gaelic one, and we hold it to be contrary to the sound principles of derivation to endeavour to extract the name of a town, river, or mountain, &c., from words of two different languages. So we apprehend that "burg" has not been the true termination of the word, but "bwr," pronounced "boor;" being the Welsh or ancient British for an entrenchment or entrenched camp. Thus, "Brunenboor," as we pronounce, would be the

British name for the earthworks, entrenchments,\* &c., on the path or way from Brough to Beverley, at the place the Saxons called Weighton. This, we think, goes far to support Mr. Witty's theory of the site of the Battle of Brunenburg. That "Brunenboor" was the true pronunciation of the name of the place where the fight occurred, as pronounced by the Saxons, also may be shown by the "Anglo-Saxon Dictionary," where it is spelled "Brunenburh."

In the name of Hedon we have a name of Gaelic Celtic, that is, of Brigantian origin, "He" meaning bold or daring, and "Don" or "Dun," a castle or hill fort, and although no hill or castle exists there now, Leland, in his account of Hedon, says: "Not far from the churchyard "appears tokens of a pile or castle, that was sometimes the "defence of the town." Thus, Hedon means "The bold or daring castle."

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#### AS TO TRACES LEFT BY THE ROMANS.

Romans roads, Roman camps, Roman arches, altars, statues, bricks, &c., and tessalated pavements, show well-known traces of the Romans in East Yorkshire, and as for Roman coins, they are so numerous and so generally scattered all over the country where the Romans have dwelt, as sometimes to make us think that people must have sown them broadcast over the fields, in hopes of their vegetating and bearing a crop. Seriously, however, we cannot satisfactorily account for the great number found

\* The earthworks about Weighton are extensive, and the road through the village an entrenchment so deep that a body of men passing along it, would be in a defile, liable to be overwhelmed by stones and logs thrown from above. These military works were probably meant to stop any enemy who might advance on Beverley from Brough.

singly dispersed over large tracts of country where they could not have been hid with a view to being afterwards dug up again, for when that has been the case they are found in numbers deposited in one place, as was lately the case at New Village, near Welton ; whereas, those to which we are now alluding are turned up by the plough all over the neighbourhood of Roman stations.

Probably many will differ from us when we express our decided opinion that the dwelling of the Romans amongst us has had no direct influence on our English language. No doubt our language has many Latin words in it ; but they have been, we believe, all imported into it since the Roman era, and are chiefly due to two sources, viz., the French spoken by our Norman ancestors, and the introduction of Latin words in still later times by our classical and scientific authors. The French spoken by our Norman ancestors was no doubt in great part derived from the Latin spoken by the Romans, who dwelt in Gaul a much longer time than in Britain, and from them the Latin words in most common use amongst us came to us at second hand through the Normans, and not directly from the Romans themselves. This appears by the Frenchified form in which we use them. Thus, all our Latin words ending with the Romans in "tio" have the French termination "tion," as Constitution, Termination, Consideration, &c.; clearly showing whence we directly have obtained them. In short, the Roman language does not appear to have been at all adopted in use by the conquered British ; and, therefore, on the Romans leaving Britain, no trace of their language seems to have been left impressed on our national language, except three words, viz., First. The word "Caster" or "Ceaster," from the word "Castra," a camp, which word seems to have been adopted by the Saxons when they entered England as descriptive of places where the Romans had fortified towns or camps.

Second. The word "Colonia," applied to places such as Colne, Lincoln, &c., where the Roman colonies were situated. Third. The word "Street" has been adopted as signifying a highway or "stratum," as Appleton-le-Street, Thornton-le-Street, &c.; places in the great Roman road in North Yorkshire, and to that origin we owe the word "Street," meaning a highway in a town.

The derivation of the name of our River Humber has puzzled antiquarians, who have given us fanciful derivations, such as that it is so called from the humming sound of its waters; or "Humber," derived from the brown or umber colour of its waters; or from one "Humber," a supposed king of the Huns, said, no one knows by whom, to have been drowned in it. None of which seem to us to have even probability in their favour.

Our opinion is that we obtain the name of our river from the Romans, though, indeed, the name was not used by them as the name of the river itself, for it did not begin to be called Humber until the time of the Scandinavians or Danes invading England. The Romans knew it only as the Aber, its British name. Now, Weld mentions, at page 22 of his "Two Months in the Highlands," a well known circumstance relative to the hill of Moncrief, viz., that when the Romans, in the course of their conquests in Scotland, arrived on the summit of Moncrief Hill, and saw the view from thence, they exclaimed, "Ecce Tiber! Ecce Campus Martius!"—"Behold the Tiber! Behold the Campus Martius!" from the resemblance borne by the place to the view of those localities in their own country. It seems, thus, that the Romans had the same practice that Vestigern tells us the Saxons had, of giving "names to places after" the name of some place like unto it in "their own country."

Now, to the north of Rome there laid and still lie

districts called "Umbria and the Marshes," separated from Etruria by the River Tiber. Umbria is hilly, like our Wolds. The Marshes are a flat district of great extent, bounded by the swelling hills of Umbria, and are like the flat land at the foot of the Yorkshire Wolds, north of the Humber, extending to near York. Umbria and the Marshes formed no inconsiderable part of what is called the States of the Church, until annexed lately to Italy by the King of Sardinia.

Now, when the Romans beheld the Wold hills, so much like Umbria, and at their foot an extensive flat plain and marshes resembling the marshes near to Umbria, in Italy, they probably would in like manner, as in the instance mentioned at Moncrief Hill, from the general resemblance of the two countries, exclaim, "Behold Umbria and the Marshes!" and as the hilly district in England we have just described seems to have had no distinctive British name by which to designate it, the Romans in conversation with each other would speak of it as Umbria, when they had occasion to designate it at all; and in order to distinguish it from the old Umbria in their own Southern Italy, would call it "Umbria Borealis," or "North Umbria," as we speak of North Britain to distinguish Scotland from England, our own most southern part of Britain.

Much of that part of the marshes which the Romans were struck with as resembling the marshes near Umbria, in Italy, is still known as Marshland, lying on the south of the Ouse, and formed part of the Saxon kingdom of Mercia, or the marshy kingdom.

When the Romans retired from Britain, there being then no other local British name applicable to the marsh district described, the Saxons would seem at the time of the formation of the Saxon Heptarchy to have adopted the name used by the Romans as above described. Thus, the marsh

land south of the Ouse, as well as the similar fens of Lincolnshire and other adjoining parts of the kingdom, were allotted to Penda, as their king, under the name of the Kingdom of Mercia, from an Anglo-Saxon word meaning marshy. The country lying to the north of the Ouse and the Humber, at the same time would appear to have also retained its Roman name, becoming thus, under King Ida, the Kingdom of Northumbria—for it is in Saxon times that we first find mention of the Kingdom of Northumbria.

The first mention we have of the River Humber is that the Saxons entered "The Humber," with a large fleet. Now, these so-called Saxons were really inhabitants of parts of modern Denmark, but from that part of it formerly called Old Saxony; which is a reason why we should cease to designate as the Danish invasions, those subsequent forays of their more northern neighbours the Vikings from Norway and Scandinavia in general, for each were Danish invasions more or less, but the Saxons most exclusively so.

In Knight's "History of England," page 63, we read thus: "The Saxons came from the country known in Bede's time as the country of the Old Saxons, and now called Holstein; others from Anglaland, part of Schleswig north of Holstein; and, according to Sir Francis Palgrave, the ancient Frisick is the language that most nearly approaches the Anglo-Saxon of our ancestors. Thus, as Mr. Craik has pointed out, the tribes that invaded England upon the fall of the Roman power came from the modern kingdom of Denmark."

These Saxons, strangers to our locality, finding a district called North Umbria, bounded on the south by the great river through which they had entered England, and finding no corresponding kingdom of South Umbria, would suppose the name of North Umbria derived from the circumstance of that kingdom lying on the north of some



place called Umbria, and as the only southern boundary of North Umbria was the great river by which they had invaded England, they would consider that that river was the Humber, and that North Umbria, lying on the north of it, derived its name from that circumstance, and as the name of "Aber," owing to the Britons having removed to Wales, had ceased to be used, the Saxons seem to have ever after called our river "The Humber," for they would be puzzled to discover any other name for the river, inasmuch as Aber, which the Romans called it, would be known to them as signifying in the Celtic language, with which they were familiar, *only the mouth of the river at its junction with the sea*, and not as designating the whole river itself.

Aber was by the Saxons spelled and pronounced "Ebba," and is also the root of our word, the "Ebb" tide, meaning the efflux of the tide from the river's mouth into the sea.

Thus, the River Humber did not give the name "Northumbria" to the kingdom of Northumbria; but that kingdom, accidentally as it were, conferred the name of "The Humber" on the river, which up to the Saxon Invasion had been known only as the Aber, from its being the aber or outfall of the united rivers Trent and Ure (the latter since called the Ouse), which drain the greater part of the midland and northern counties.

The name Ouse seems to have been given by the Scandinavians to that part of the Ure that commences a little above York, from its resemblance to several rivers in Norway bearing that name, which in old Norse means "gently flowing."

It will be remembered that "Petvaria" we have shown to be the true pronunciation of the place named "Petuaria" in the Iter of Richard of Cirencester, whose fifth Iter corresponds with the first Iter of Antoninus, and describes the

road from York eastward to a place called Pretorium, as follows :—

Eburacum..... York, M.P.

Derventionum. Some place on the Derwent still in dispute, but apparently Kexly Bridge, on the Derwent, vii.

Delgovitium... In dispute by antiquarians, but which we think we have shown to be Goodmanham, the British Delgovine, the distance of which also agrees pretty well, xii.

Pretorium..... In dispute, but most likely some place near the mouth of the Humber, which is probably, like Ravenspur, now washed away, xxiv.

There are antiquarian disputes as to the situation of Pretorium. Many think Patrington the site of it; but we see no solid foundation for that opinion. We hold with those who advocate a port at the Humber's mouth, now washed away; and not only for the reasons they give, but, in addition, owing to the name, which strikes us as a further argument in its favour. We learn from Roman history that Cæsar appointed officers to procure corn for the city of Rome, and that they bore the name of "Prætores Cereales." Now, officers appointed to procure corn for the Roman army at Eburacum, the commissariat, in fact, of the northern Roman army, would also naturally bear the same title of Prætores Cereales. Corn from the continent for the army at York, would naturally be landed by these northern Prætores Cereales at some port established by them for that purpose at or near the mouth of the Humber, where also the officers who managed the importation (the Prætores Cereales) would reside, and hence the name of the station where they so imported corn for the northern Roman army would from them take the name of "Pretorium"—the Pretors' town.

Richard of Cirencester's Iter from Lincoln to York is as follows :—

Lindum ..... Lincoln, M.P.

In Medio .. ... Some place half way between Lincoln and the Humber, probably Hilberstow, vi.

Ad Abum ..... That is, to the Humber, called by the Romans, as we have shown, by its British title, "Aber," xv.

Unde Transis } Then you cross  
Maxima ..... } the greatest ferry,

Ad Petvarium . to Petvarium, vi.

Deirde Eboraco ut supra.

Showing that Petvarium was some place between Delgovitia and Pretorium, named in the preceding Iter, and such a place Beverley would be.

The present town of Beverley is about nine miles from Brough, instead of six, as mentioned above; but it must be remembered that the liberty or boundary of Pedvarlech (Petvaria), the privilege of sanctuary, extended some distance around the town, even to the four stones on the four roads leading to it; perhaps three miles on the highway, for that was about the usual extension of the right of a city's sanctuary. Thus, it most probably was but six miles to the sanctuary boundary of Pedvarlech or Petvaria; and it strikes us the Roman road from York through Delgovitia and Petvaria to Pretorium, did not run through the actual town of Beverley, but through the *liberty* or *sanctuary* of Petvaria, for it crossed the Hull river at Waghen ferry, and ran thence by Swine and Patrington (the "Path town"), and Weeton (or "Way town"), to Pretorium, at Spurn Point.

An ancient grass road from Market Weighton towards Waghen ferry, formerly much used by drovers, existed until very lately. We are informed it has been destroyed by the Inclosure Acts, but it was probably the ancient Roman way to the Waghen ferry from Delgovitia.

## AS TO TRACES OF THE SAXONS.

We have about Welton many names of places having their origin in the Saxon era.

The Britons, on the Romans retiring from England, seem to have in numbers returned from Wales into Yorkshire, and called in the Saxons to assist them in driving away the Picts and Scots, who in like manner came from Scotland into Yorkshire, probably to seek the homes of their Brigantian ancestors. The Saxons, however, came over in such numbers as were not merely sufficient to render assistance to their allies, the British, but in armies competent to, and no doubt intended to conquer, hold, and occupy the country. Amongst these, Ida landed on the coast of Yorkshire, and laid all waste before him. This Ida became, on the establishment of the Heptarchy, king of Northumbria. Most of his sons fell in the conquest of Yorkshire; but Adda survived. Ella, a kinsman of his, soon after Ida's arrival in England, made an invasion or foray upon our part of the country, north of the Humber, on his own account. He must be carefully distinguished from Ella who about the same time invaded Sussex, and became king there. Our Ella came with a large fleet, entered the Humber, and landing his troops on the Yorkshire coast of that river, most likely below Hessle, made himself (even in the lifetime of Ida) an independent chief over a large part of the East-Riding of Yorkshire, which still, however, remained subject, but only nominally so, to Ida as its king.

On Ida's death, that king divided Northumbria into two parts, viz., Berenicia, the northern part, which he gave to his son Adda; and Deira, which consisted mainly of our East and part of the North Ridings of Yorkshire, he gave to Ella. Most probably that division of his kingdom was not

altogether a matter of choice with him, but of necessity, for Ella, as we have seen, conducted an invasion on his own account, and held possession of East Yorkshire by his own followers, and though nominally that part of Northumbria conquered by Ella, afterwards called the kingdom of Deira, remained a part of the dominion of Ida, it was already subjected by his kinsman Ella to his own rule practically.

Ella remembered he had invaded his new kingdom of Deira by entering the Humber, which at once had given him admittance into the heart of the country, so he would seem, therefore, to have taken due care to prevent himself being attacked unawares in a similar manner, and to have established watch stations from which he could see the entrance of and the whole course of the Humber, and notice whether any hostile fleets were advancing upon him by that way in time enough to prepare to give them a warm reception. He, therefore, encamped on and long occupied the first high ground that gave him a view such as he needed of the mouth of the Humber, and fixed a guard to look out and keep watch thereon; and ever since it has borne, and still bears, his name of Ella, although the word at one time was by the Normans greatly corrupted in the spelling into Elseley or Elveley. This watch station, then, was at Ella; Westella, on the hill, being most likely the site chosen by him, it still being the head of the Manor of Westella and Kirkella, and from the hill top on the south of Mr. Sykes's grounds the Humber below Grimsby may be seen.

Throughout the open fields of Swanland, before the inclosure thereof, were plots of land being outlying parts of the Parish of Kirkella, interspersed here and there, but generally commanding a view of the Humber eastwards or westwards. These most likely were subsidiary military posts to the main one at Westella, or otherwise parts of Ella's

property retained in his own hands, and so becoming parts of his own Manor of Ella.

Ella was also equally wary, especially during Ida's life, that neither Ida nor any of his other powerful neighbours should advance upon him through the Ouse from the west, and so take him by surprise. He, therefore, had another force on the west side of the hill fronting the Humber, at and above Ella's Town (now spelled Elloughton), and what we take to be the scarpment of his camp there is still visible on the top of the hill on the road leading from Welton to Elloughton, on the south of that road, just above Elloughton. He seems also to have had possession of part of the carr or low ground in front of Elloughton, now known as Ellerker, that is, Ella's Carr; and traces of camps, most likely his, are found at Ferriby Mound, just north of Melton Hill House, and in the Welton Bow Road Plantation, opposite the second field from the Melton Bottoms Road; all of which command good views of the Humber.

The terrible pagan king of Mercia had a son called Wulfhere, who afterwards came to be king of Mercia. The narrow passage across the Humber at Barton and Hessle only separated the kingdom of Mercia from that of Deira, affording great temptation to a warlike monarch to invade his neighbour, and notwithstanding there was a connection by marriage between Ella's family and that of Wulfhere, the latter invaded Deira, and we learn for many years drove away the king thereof from that part of his kingdom lying near the Humber. Thus, Wulfhere would get possession of Ella's property at Kirkella. Most probably he built houses near there, and so encamped a part of his army there, whence he could have ready access to his own dominions across the Humber; and to that circumstance we probably owe the name of Wolfreton—Wulfhere's town—which is borne by a district in Kirkella Parish, likely to

have been the site of his encampment. This Wulfhere had large possessions at Barton, part of which he afterwards gave to the Monastery of Medeshampstede, as appears from the grant thereof still in existence.

The ferry between Hessle and Barton would probably be established about this time, as a ready communication between Wulfhere's dominions and his conquest. He and Ella's family afterwards became friends, and both joined in building the famous Monastery of Medeshampstede, now Peterborough.

The traces in East Yorkshire of the Anglo-Saxons, although numerous, are not so much so as in southern counties; and that is consistent with our local history during the Anglo-Saxon period, for though the East of Yorkshire during the whole period of the Saxon Heptarchy formed a part of the kingdoms of Deira and Northumberland, yet, during the greater portion of the latter part of that time, it was occupied by Danes, who, landing in successive invading numbers, killed or drove away the Saxon inhabitants, and took possession of their lands for themselves.

In the Norman Chronicles of Frame,\* it is mentioned to have been a "Scandinavian custom for the eldest son to inherit the patrimonial estate, the younger sons being then obliged to seek an establishment beyond seas." Such a custom will account for the constant and reiterated invasions of this country by the Danes. They were not made in general for temporary plunder's sake; but with the intent of their leader settling down in and possessing as his own the invaded territory, which could only be done by his destroying or driving away the original inhabitants. Thus, East Yorkshire during all the latter part of the Heptarchy was mainly peopled by Scandinavians, whom historians

\* See "Roman du Rou," vol. 1, page 19.

called Danes, but who were mostly Norwegians. Indeed, when King Alfred had brought all England under one sovereign's sway, and decreed that the Saxleagh, that is, the Saxon law, should be the law of the land, he was obliged to make an exception in favour of Yorkshire, Lincolnshire, and the counties to the north of "Watling Street," which formed a distinct district, known as "Daneleagh," where the Scandinavian laws were permitted to be the legal code for the government of the inhabitants. Indeed, so entirely was the population Scandinavian, that any attempt to force Anglo-Saxon laws upon them in place of their own must have led to endless wars.

Nevertheless, although the period of Anglo-Saxonism was of much shorter duration in East Yorkshire than in the southern counties, being succeeded by Scandinavianism, which never prevailed in the latter counties at all, yet pure Anglo-Saxonism prevailed long enough to leave many of its traces amongst us in the names of places founded or inhabited by that people.

Places whose names end in "ton" are Anglo-Saxon, as Welton, Bilton, Middleton, &c.; from the Saxon word "Ton," a town. The "Well Town" is the town of wells or springs. "Bil" means "near," also "an axe," and so either "Near Town" or "Axe Town" may have been the meaning of Bilton. Middleton needs no explanation. Thus may all the names in our district ending in "ton" be explained by Anglo-Saxon words.

Another Anglo-Saxon termination of names of places is common amongst us, viz., "ham," a home or dwelling. It is frequently found in connection with the word "ing" or "ling," which in such situations bears invariably the meaning of a "people," a "tribe," or their descendants. The word "Ings," in Anglo-Saxon, has also another meaning, viz., "Moist meadows." In that sense also it is a prevalent



trace of the Anglo-Saxons amongst us, for there is scarcely a parish or district in East Yorkshire that has not its "high lands" and its "Ings;" the word in this latter sense is familiar to every farmer and landowner and their dependents. In the sense of a people or tribe, &c., it is so little known, except to those who have paid some attention to the Anglo-Saxon language, that it is not to be wondered at that most persons who try their hands or heads at the derivation of the names of places in which "ing" or "ling" occurs, resort to "Ing" or "Moist meadows" as a part of the name of towns, where we doubt if it ever really so occurs in fact. The learned author of a late history of Cottingham runs into this error, and derives the first syllable of the name of the village of Cottingham from the Celtic "Ceridiver" or "Ket" (the sheltering female deity of the British), and makes out the rest of the word to be derived from the Saxon "Ings" (moist meadows); so as to mean, on the whole, a "sheltered habitation in the meadows of Ket," and he afterwards enlarges on the suggestions arising from the preponderance of the Saxon over the British language in the name of Cottingham. Now, we may lay it down as a canon in the study of the derivation of names of places in England, that they are, as a rule, compounded of words of one and the same language, and not composed of any two of the different languages that have been in different ages used, except that the Saxons have added a distinctive name to the various Roman "Castroe" which they found in the country.

In the case of Cottingham, "Ing" means a people, "Ham" a home or dwelling, and "Cot" is Anglo-Saxon for a cottage. The word, therefore, means simply the "Home of the people dwelling in cottages," or the "Cottage people's home;" just as Brantingham, at the foot of the Spout Hill, means the "Steep hill people's home," from "Brandt"

(a steep hill), "Ing" (a people), and "Ham" (home); Darringham, the "Bold or daring people's home," &c.

Besides the many traces of the Anglo-Saxons in the remains of their military earthworks about the Wolds above Melton, Welton, Elloughton, &c., there are others in the entrance from the Dales there, which probably owe their origin to the times of Ella. Some of those camping grounds or earthworks may be British works, but most are Saxon or Scandinavian. They seem frequently to consist merely of the top of some natural elevation of which advantage has been taken, and of which the natural slope has been more steeply scarped, so as to form a vantage ground to troops stationed on the top, which frequently has been levelled to form a camping ground, as on the south side of the hill road from Welton to Elloughton, and in front of Melton Hill Plantation. Sometimes a natural slope backward has furnished the means of concealing troops, such as the hill nearly opposite the Vicarage of Elloughton; and sometimes an embankment has been raised, both for concealment and to give also a vantage ground against an attacking enemy, as in the Bow Road Plantation, at Welton, amongst the trees before mentioned, and on the Ferriby Mount, though the latter is still more defaced by the plough than the former, and may possibly be Scandinavian of Sweine's time. Good specimens of the scarped sides of hills as defences are found at the entrances into Elloughton Dale, and in Welton Dale and the fields near the Welton Dale Mill.

The double dikes on the Wolds are mostly called "Danes' dikes" by the villagers, and are most probably Scandinavian works. There used to be a fine specimen at Riplingham, running up to the Clump. It was very perfect in our school days; but since then the plough, in an incredible short time, has effaced it in a great measure.

The Crypt at York Cathedral is of undoubted Saxon times, most likely saved from the destruction by fire of the Saxon Cathedral, owing to the circumstance of its being underground, and so less destructible than the rest, or perhaps covered by the *debris* of the edifice when it was destroyed, and so escaping from a like fate ; but it may be remarked that Crypts in general, from their object and nature, at all times must be built with the short strong pillar and low arches used by the Saxons, in order not to carry the floor of the main structure too high, and, therefore, some such may have been so constructed in times ulterior to the Saxons.

Anglo-Saxon coins have in various parts of Yorkshire been found and well identified.

The grave of King Alfred of Northumbria (not Alfred the Great, as often supposed,) is well identified, and to be seen at Little Driffield, on the Wolds.

There are a great many places called "Burton" in this and other neighbourhoods. "Bur," in Anglo-Saxon, means a hut, perhaps somewhat meaner in appearance than a cot or cottage ; so that Burton means a town of huts. Hut towns would be numerous, and to distinguish one hut town from another we have very generally a prefix, as Bishop Burton (the Bishop's hut town). Brandesburn, the "hut town near the steep hills (or brants)," derives its name from the Anglo-Saxon "Brant" (a steep hill), alluding probably to those remarkable gravel hills around it, which are supposed by geologists to have been deposited in that otherwise level country by an antedeluvian iceberg.

We have many other Saxon "tons" or "towns" around us, the derivation of which is obvious, such as :—

Preston ..... The Priests' town.

Weighton..... from "Weg" (a way). The town on the way or high road.

Market Weighton and Weeton (near Patrington) seem to have laid on the highway from York through Petvaria to Pretorium.

Sutton ..... The South town, &c.

Eastrington is the "East people's town." "Ham" means a home or dwelling; so Eastringham is the "East people's home." Riplingham is the "Reaping people's home." Ottringham the "Otter people's" or "Otter hunters' home." Frodingham (from "Frod," wise), the "Wise people's home."

So of numerous other places, which may with this explanation be very commonly traced to their derivation by the mere aid of an Anglo-Saxon dictionary, but not always so, as the names of places have by various causes changed, as also the spelling, since the Saxon times. Indeed, from the times of the Saxons until after Queen Elizabeth's reign, our English spelling was very uncertain, and almost phonetic, each man spelling words by such letters as seemed to himself to express the sound he intended to designate. When you consider how various are the pronunciations of the same word by different men even at the present day, you may imagine what various spellings of the same word have occurred in the times alluded to. In our own times this occurs to a very great extent, for one would suppose there could be no great difference in spelling the name of the town of Woburn; yet the postmaster of Woburn has collected 254 various spellings of the word, from letters passing through his hands. The reader will, therefore, see how difficult it is at times to trace the name of a place to its original denomination, owing to the mode of spelling it in modern times being so different to its original name.

Near to Beverley there are several places bearing names purely Anglo-Saxon, as Esk, an ash grove; Aike, an oak grove; Weel, from Wela (as, indeed, it is named in

Domesday Book), signifying a rich and fruitful place; Waughen Ferry, the waggon or wain ferry—it being the only ferry on the River Hull over which waggons or carriages could be conveyed in Saxon times. Most probably it was here that the Roman road from Eboracum to Pretorium crossed the River Hull. Thearne means an estate, a fruitful place; from “Theon,” to increase, to grow or flourish.

The Saxons made two districts of the kingdom of Deira, viz., “Deira Wold,” or the Wold District of Deira, and “Deira Hol,” the Low District. The latter was Latinised as “Cave Deira;” hence, we think, has arisen the names of North and South Cave, which lie in Cavé Deira, but only just so, at the foot of the Deira Wold. Both Caves are named in Domesday Book as “Cave” and “another Cave.”

The derivation of Tadcaster has always puzzled antiquarians. It was the Roman town and camp of Calcaria, and being founded and built by the Romans themselves to protect the ford across the River Wharf, it had never borne any other name than “Calcaria.” The British, even in the Roman period, used amongst themselves the British names of their towns, and they and the Anglo-Saxons never adopted nor retained the Roman names of towns upon the retirement of that people from England, except that where a place had been a Roman camp, they usually post fixed the word “Caster” to the name of the river on which it had stood, as, for instance, Doncaster (the camp on the Don), Lancaster (the camp on the Lune); or post fixed “Coln” or “Con,” if it had been a Roman colony, as, for instance, Colne, Lincoln, &c. Now, as Calcaria (which never was a town in the British period,) was a castle that stood upon the Wharf (which never bore the name of “Tad”), it ought by analogy to Doncaster, &c., to have become known as

"Wharfcaster;" but, no, it somehow got to be called Tadcaster, and we think we have traced the origin of that name.

Many of our readers will not be aware that York does not in Wales (amongst those ancient Britons) go by the name of either York or Eboracum; but has ever since the Saxon era borne and still does amongst Welshmen bear the name of "Caerffrog;" two Cymbric Celtic or Welsh words, "Caer" meaning a fort, and "Ffrog" the reptile we call a frog. Why, however, should they have thus named York "Caerffrog," or frog fort? Probably from its swampy condition. The low lying land near the aber or outfall of the Foss into the Ouse, where Caer Aberach (the Castle near the Aber) stood, may have so abounded with frogs as to cause Caer Aberach to be nicknamed by the Britons "Caerffrog;" but, no matter, for some reason or other they did and still do in Wales call York "Caerffrog," the frog fort.

Now, the sister Roman fort, Calcaria, was only distant from York nine miles, and a concatenation of ideas would lead those who had given the nickname of "Frog Fort" to York, to attach the sobriquet of "Toad Fort" or "Camp" to the sister fort of Calcaria, "Tad" being in the Welsh language a toad, and is the root whence we derive the word "Tadpole," the name of the young both of toads and frogs. "Caerffrog," the frog fort, would naturally suggest for the neighbouring fort the name of "Caertad," the toad camp, or, in Saxon, Tadcaster.

The soubriquet given to York never became generally used amongst the inhabitants of Yorkshire, for they of old knew the place by its British name, Ureac (Yurk or York), and its castle as Aberach. Calcaria, however, never having been a British town, but only a fort and Roman quarry, had no native name, and on the departure of the Romans the name of Tadcaster would readily be used and adopted by

both the Anglo-Saxon and British inhabitants. The name Tadcaster would serve the purpose, therefore, of identifying the town as well as any other name, and so be commonly used. The discovery that Caerffrog is the name still used in Welsh for York, has suggested to our mind the above probable origin of the name of Tadcaster, hitherto unaccounted for.

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#### AS TO TRACES OF THE SCANDINAVIANS.

The people who have left amongst us the strongest traces of their inhabitancy of East Yorkshire are the Scandinavians, commonly called in our histories the Danes; but consisting of Danes, Norwegians, and Swedes — all, however, speaking at the time of their inroads into England one language, the old Norse; now not spoken by any of them, but only in general use in the old Scandinavian colony of Iceland, where it is still the language of the people, and of its ancient literature, being that in which "The Sagas," or ancient Norwegian Chronicles, are written.

The Norwegians, Danes, and Swedes now speak each their own distinct languages, grounded, indeed, each of them upon the old Norse, but all essentially differing from it, and from each other; the modern Norse, however, coming nearest to the old Norse which was spoken by our ancient invaders.

There can be no doubt of our East-Riding broad Yorkshire being substantially old Norse, as spoken by our invaders, altered somewhat and modified by time and distance, and by intermixture with Anglo-Saxon words; generally pronounced, however, in such case as if they were Norse words, the names of objects familiar to our forefathers

as well as ourselves being less altered perhaps from the Norse in the Yorkshire tongue than is the modern Danish.

Numerous, indeed, are the pure Yorkshire words and expressions that we find from such sources as are at our command to be quite identical with the old Norse. Nor is that to be wondered at, for during the greater part of the so-called Saxon Heptarchy, East Yorkshire, whilst nominally a part of the Saxon kingdoms of Deira and Northumbria, was really peopled and possessed by the Scandinavians, who in every invasion of Yorkshire slew and drove away the Anglo-Saxon inhabitants they found there, and possessed themselves of their property and landed possessions; living, not under Anglo-Saxon laws, but under their own "Daneleag," and that, too, even for many years after the Norman Conquest.

Holderness was one of their earliest conquests, and we are strongly of opinion that in its name, and in the present nature of the seignior of Holderness, we have a strong trace of the Scandinavian inhabitants.

The "Holdres" were amongst the Scandinavians men holding similar rank and power, in their own country, as the Thanes amongst the Anglo-Saxons.\* They were a sort of landholding nobility—the holders or lords paramount of large estates, and presiding over extensive districts of land, and to whom the freehold, as it were, of all the lands of such district belonged. They parcelled those freeholds out, however, in what we call "Manors," to be held under themselves, as holders, as lords paramount over such their inferior nobles, whom we may liken to mesne lords in the present day. They (the mesne lords) again gave off parts of their manors to their followers or soldiers, who let them off at rent to "Bonders" or "Farmers," the latter being the actual cultivators of the soil.

\* See Happenberg's "Anglo-Saxons," pages 87 and 317.



Now, from this account, it would appear that the "Holdres" were chiefs who held a large district as chief owners of the fee. The Scandinavian chief, then, who succeeded in invading, obtaining, and keeping possession of the lowlands in the south-east of Northumbria, would by the Scandinavians be deemed to be the "Holdr" or chief lord of that district; and as "Ness" is the Norse for a "nose" or promontory, such as exists at Spurn Point, the district would be known by the Scandinavians as the "Holdres Ness," to distinguish it from other "Nesses" on the coast. The "holdre," then, would grant out inferior manors amongst the leaders he had under him, and to be held by them as mesne lords under himself. They, again, would give parts of their mesne lands to their own chief followers, and so we may naturally expect to find names of Scandinavians as such sub-holders in Holderness in William the Conqueror's time. Accordingly, we can trace those who held such lands in the time of Edward the Confessor, from entries in Domesday Book, and there we find the landowners in Holderness to have mainly borne Scandinavian names, such as: Aldene, Frau, Swine, Ulf, Ulchil, Wath, Ode, Welp, Siward, Torne, Tor, Torchil, Knut, Ravenchil, Gamel, Ligueph, Norman, Swarger, Ote, Swarget, Swin, Earl, Tosti, Horwerd, &c.

These are all Scandinavian names, and in themselves furnish strong traces of the Scandinavians settled amongst us in Holderness, if they do not also (as we think they do) assist in confirming the above suggestions as to the derivation of the name of Holderness from "Holdr," a lord paramount, and "Ness," a promontory—the promontory of the Holdr, the lord paramount of Holderness.

It is remarkable that at least ever since the Conquest all the existing manors in Holderness have been held by the lords of those manors, not as chief manors, as usual in most

places, but as mesne manors under a lord paramount, who has always had freewarren and the right of sporting over all the manors of the other lords of manors in Holderness, and at present Sir Clifford Constable is the lord paramount of Holderness, or what the Scandinavians would have called the "Holdr of Holderness," under whom the lords of the various manors therein hold them as mesne manors.

We may name, as traces of the Sandinavians in East Yorkshire, the following, which we will afterwards consider more at length :—

Firstly. The similarity to the old Norse of words peculiar to the East York dialect, or only used by the commonality of that and other districts where the Scandinavians are known to have resided.

Secondly. Manners and customs of Yorkshiremen identical with those of the Scandinavians.

Thirdly. The names of places identical with others in Norway, or derived from Scandinavian roots.

Fourthly. The names of persons common to us and to Scandinavians.

Fifthly. Legends common to both countries.

Sixthly. The personal resemblance of the two races.

Seventhly. The monuments, works, &c., left behind them.

Before adducing words identical, or nearly so, in the old Norse tongue and in broad East Yorkshire which have been presented to the author in the course of his reading, it may be as well to mention that owing to the letters of the alphabet in the Norse not bearing always the same sound as our English letters, a Norse word on inspection in print may not at first sight be detected as similar to the Yorkshire word as we should spell it; but by attending to the following few rules, they will be found really to be pronounced alike

in both sufficiently, or nearly so, as to establish their identity. In the old Norse, then:—

“a” has the sound of “oa” in the English word broad.

“oe” is nearly like our “a” in fate.

“au” is pronounced as “ou” in house.

“e” is like “a” in our word fate.

“ei” is the same.

“i” like our double “e” (ee).

“j” like our “y,” thus, “Jarl” is pronounced “Yarl.”

“o” is sometimes like our “ou,” but in general like our “o.”

The letter “r” as often seen at the end of words, is generally the mere mark of the nominative case, and is then not pronounced.

We will now give a few old Norse and Yorkshire words which are of similar meaning in both languages, being a few only which have come to our notice in the course of our reading:—

Old Norse and Yorkshire.	English.
Moundewarp .....	A mole
Stee .....	A ladder
To ax .....	To ask
Smiddy .....	A blacksmith's shop
Kitling .....	A kitten
Bairn .....	A child
Grip .....	A pitchfork
Claimed .....	Smear'd
Stock, as bed stock.....	A frame
Midden.....	A manure heap
Muck.....	Manure
To shriek out .....	To shriek or scream out
Gowk .....	A cuckoo
To adel ein pening.....	To earn a penny
Gainst way .....	Nearest way
Beinest way.....	The most expeditious way
Dang it.....	Beat or thrash it
To grave .....	To dig

## Old Norse and Yorkshire.

## English.

To rip up .....	To revive, as to rip up an old grievance
Stumpy .....	Short
To team .....	To empty or pour out
Stean.....	A stone
Wand .....	A rod
Yan .....	One
To welm .....	To turn over or upset
Var and var, or War and war.	Worse and worse
Limner.....	A portrait painter
Wark.....	Work
Wark.....	Bodily pain, as bellywark
Gate .....	A street. Many old streets bear this name that never led to any gate or outlet in the town's wall
Dike .....	A ditch; but more properly the bank thrown out of the ditch in digging it
Bide in.....	Stay in
Brosten... ..	Burst
At efter .....	Afterwards
Fest penny .....	Earnest money
To aim (to do it).....	To intend to do it
Fra and Frav .....	From
Gammon .....	A joke
To lake .....	To play. The phrases, "Having a lark" and "Larking," are from this root
Greppen .....	Clasped by the hand
Hesp.....	A latch
To mind .....	To remember, "I mind it was on such a day."
To nab and to nap.....	To catch
Rig and rigging.....	The roof. The roof tree, ridge of the roof
To rive.....	To split
A sark .....	A shirt
To frame .....	To go about a matter in a way likely to succeed
A kern ... ..	A churn
A kist .....	A chest
To sleek .....	To put out, as sleek the fire
To shift.....	To change

## Old Norse and Yorkshire.

## English.

Theak and Thach .....	Thatch
Koo .....	A cow
To hit on it .....	To find out
Fore elders .....	Ancestors
Bink .....	A bench
Loft .....	An upper room
Garth .....	A small enclosure or yard
Reik .....	Smoke and mist
To cap .....	To surpass
To ding .....	To dash down
To rive .....	To tear asunder
Crib .....	A manger
Makshift .....	A substitute that will suffice for the time
Kirkfolk .....	Churchmen
Mirky .....	Dark, cloudy
Beck .....	A stream
Yuletide .....	Christmas
Attercop .....	A spider
To fiit .....	To remove from one house to another
Flitter mouse .....	A bat
To get rid of a thing.....	To remove it, or get quit of it
Arles penny.....	Money earned by work, "Erla" for work
To addle .....	To earn
To beel out .....	To bellow
Bumle bee .....	A bumble bee or humble bee
Bain .....	Ready, going at once
Clarty .....	Dirty, sticky
Kollops.....	Lumps of meat
Dust .....	A turmoil or tumult, as to "Kick up a dust."
Festen .....	To bind or make fast
Gimmer (gimbrow) .....	A ewe
Gloar.....	To stare
Gob .....	The mouth
A hack .....	A pickaxe
To hank on .....	To fasten on
Aud Skratt .....	The devil, a fiend
Dased .....	Stupefied, worn out
Daft .....	Dull of apprehension

## Old Norse and Yorkshire.

## English.

To harp on a thing .....	To revert to it again and again
How! .....	A word used in both countries to drive cattle on
Ket .....	Rubbish, carrion
Limmers .....	Shafts of a cart
Lisk' .....	The groin
To loup.....	To leap
Mauk .....	A maggot
Muggy .....	misty
To tig .....	To touch
To baist .....	To beat
Nouts .....	Unhorned cattle
To bang .....	To beat
Paddock .....	A toad
Poke .....	A sack. Our word Pocket, meaning a little poke, is from this root
Slape (Slripe) .....	Slippery
Dab .....	A blow
Slaver .....	Saliva
Stang .....	A pole
To carp.....	To cavil
Sump .....	A puddle
Brass .....	Impudence
Thick .....	Intimate
To bielder.....	To roar
Tike (Tik) .....	A dog. Also a coarse person—a "Yorkshire tike."
Gaenest .....	Nearest
Tramp .....	To travel on foot
Offte .....	Often
Craike .....	A crow
Cranky .....	Ill able to be moved
Flegged .....	Fledged
Balks .....	Divisions of a field ; from "Balker," a fence
Brock .....	A badger
Mun .....	Must, "You mun."
Munot or moant.....	Must not
To clag.....	To stick like clay
Thoosand.....	A thousand
Clout.....	A rag

## Old Norse and Yorkshire.

## English.

To gang .....	To go
A gavelock (gaflok, N) .....	An iron bar used as a lever
Silly, (syli, N) .....	Unwell
To grave .....	To dig
Handsel .....	The first use of anything. Also the closing of a bargain. Probably derived from the custom of striking hands on closing a bargain
To harry ... ..	To ravage or worry
To ken .....	To know
Kittle .....	Ticklish, easily set off
Lig .....	To lie
Lop .....	A flea
Mense .....	Politeness
Mair .....	More
Neb .....	The beak of a bird
Sackless .....	Simple
Long Settle.....	A long seat with a high back
To shill.....	To shell, as to shell peas
To remmon .....	To remove
Clagg .....	Sticky
Cleg .....	A horse fly
Skep ... ..	A basket
To skirl out .....	To scream out
Steg .....	A gander
Stoup .....	A flagon or pot
To swipe .....	To drink off hastily
Trod .....	A footpath
Till .....	To, as "I'se going till t'market."
Wankle .....	Weak
Wankley .....	Unsteadily
Sair ... ..	Very, as "Sair afraid," very fearful
Waur.....	Worse
To wax.....	To grow
To flay .....	To frighten

To enumerate more were useless, for the above instances of the identity of Yorkshire and Scandinavian words must prove that the Scandinavians have been in Yorkshire, and left traces of their presence behind them in their language,

for it is clear that Yorkshiremen have not gone to Scandinavia to learn such words there. Some of the above words are also Saxon words, but the vowels are not in that language pronounced in the broad way common to the Yorkshire and old Norse, as, for instance, the letter "a" is always sounded in old Norse like "oa," showing that Yorkshiremen have obtained their own words from the Norsemen.

There are multitudes of Scandinavian words that have been adopted from those invaders into our usual English language, as, for example, Forenoon, Afternoon, Bread, Cloth, Fowl, Food, Steak, Nut, Hand, &c.; but we have no need to notice them further, for though they are traces of the Scandinavians in England, they are not peculiarly so as regards Yorkshire.

The East Yorkshire dialect is not, however, purely Scandinavian, though chiefly so. It has many Saxon words in it, usually, however, pronounced as though they were old Norse, as "Gang thruf t'yat into t'stagart, and thoo'lt fin' it," ("Go through the gate into the stackyard, and you will find it;") "What's te boun ti deah wi that stee. Y'll hae t'maester ive a fine way, if te deant let it alean," ("What are you going to do with that ladder? You will have the master in a fine way, or temper, if you don't let it alone,") in which sentence, what, is, with, that, master, find, and "let it" are all from the Saxon, the other words being Scandinavian.

As we have said, many Saxon words used in the East-Riding of Yorkshire dialect, although Saxon in themselves, acquire in that Yorkshire dialect the old Norse pronunciation. Thus, you will remember, that in the old Norse we told you "au" is pronounced like our "ou" in house, and thus the Saxon word "Naught" (meaning nothing), becomes in our Yorkshire dialect "Nought."



We could enlarge on this subject; but space will not permit. We merely mention the point, because until we discovered this Norse pronunciation of Saxon words in the vernacular Yorkshire, we in vain sought for the Scandinavian roots or derivations of many Yorkshire words, which we subsequently found to be of Saxon origin, but used with a Scandinavian pronunciation by the Yorkshire peasantry.

Most of our naval terms are, as Worsoe points out, strictly Scandinavian. He mentions the Norse word "Haarve" (meaning to draw anything towards oneself), from which root comes our word "Heave," as to "Heave the anchor," that is, draw it in towards oneself. We find this word "Haarve," however, in common use amongst our East-Riding peasantry, as also the Norse word "Gee" or "Gae," which signifies "Go or get away." Thus, as our East Yorkshire waggoner trudges along on the left side of his team of horses, he guides them by the words "Gee," when he wishes them to go further from him, that is, further to the right hand; or "Haarve," when he wishes them to draw nearer to him, or to the left; and "Gee op," from "Gee" (go), and "op" (up or forward), that is, "Go along," when he wishes them to push forward—all which is really old Norse brought into Yorkshire by the Scandinavians. "Whoa," the word in common use for commanding a horse to stop, is the old Norse "Voga" (stop), the "g" being pronounced soft, almost like "y."

Those who have travelled in Norway say that evident traces of Scandinavian descent may be observed in the form, physiognomy, build, stature, and bearing of Yorkshiremen and Norwegians.

The names, too, of men are often the same in both countries. All English names ending in "son" are of Scandinavian origin, and there you find Thomson, Jackson,

Johnson, Peterson, Nelson, Vilson, Stevenson, *et id genus omne*, as common in Norway as with us. Other Scandinavian surnames are also common to the two countries, as Holden, Burn, Carrick, Eyre, Fawcett, Gamble, Graham, Grime, Grice, Mair, Norman, Howard, Osburn, Rennie, Roe, Scaife, Swan, Swinburn, Tait, Topping, Thorney, Vicers, Wade, Watts, Wilkins, Raines, &c.

Fergusson remarks that the great streams of northern adventurers, in their vikings on the eastern shore of England, "appear to have made their descents chiefly on "the Yorkshire coast, the estuary of the Humber being "one of their favourite landing places, and the adjacent "districts were the strongholds of their power."

About us, then, we may reasonably expect to find abundant traces of them in the names they have given to places in East Yorkshire.

Many names of places in Scandinavia were by our invaders bestowed also on English places where they themselves dwelt or possessed property, the Norwegians having indulged in the habit of giving to English places the names of places familiar to themselves in Norway; just as emigrants from England have given the English names of York, Boston, Halifax, Hull, &c., to places in America. As the Humber and Ouse were favourite places with the Scandinavians for their vikings or forays, you have only to glance over a good map of Norway to satisfy yourself that many of the places on the coast of the Humber and Ouse are now bearing names of places in Norway thus transferred to them by the Scandinavians. On the map of Norway you will find Grimsby, Paul, Paulholm, Hol, Hessle, Tranby, Goole, Howden (spelled Hoveden, as the name of our Yorkshire town used to be spelled anciently). You will also find Hook and Selby, and the River Ouse itself, which was deemed a part of the Ure prior to the

Scandinavian invaders calling that river from above York the Ouse, after their own River Ouse.

The above names, familiar to the Norwegians themselves, seem to have been bestowed by Scandinavians on places near the Humber and Ouse by some of the earlier Vikings. In A.D. 1069, we find that Sweine entered the Humber with a large fleet, where he joined the fleet of Edgar Atheling, lying at the mouth of the Ouse, whence they marched upon and took York. Edgar Atheling's fleet laid during the war at a place now called from that circumstance "Adlingfleet," that is, Atheling's fleet. Sweine's fleet laid further up the Ouse, at a place on which it has conferred the name of "Swinefleet."

The termination "fleet" left us by the Scandinavians in the names of places, had with them three meanings. First, harbour or anchoring place; second, a house or palace; third, a little town.

Detachments from both the fleets of Atheling and of Sweine seem to have been anchored off a place near the entrance of the Ouse, thence called "Yokefleet," from the Norse word "Yok," a junction. To a projecting point of land in the Ouse on which reeds grew they gave the name of "Reedness," from "Ness," the Norse for a nose or promontory, "The reed promontory."

"Ore," in old Norse, signified a sandy promontory. The reader is probably aware that every viking or commander of an expedition for ravaging our country had a triangular flag borne near his person, by way of standard, and which was called his "merke" or "mark." When several vikings united for plunder, and more especially if united for conquest, then, besides every viking having his own merke, the commander of the whole expedition bore the national merke, viz., a triangular flag, with a raven depicted thereon. This standard, on first landing upon the shores

of any land sought to be conquered, was at once planted there ; just as we now hoist the English flag on any land we take possession of. The Scandinavians who in early times came to the Humber to conquer and settle in our part of the country, landed just within the Humber, and there thus planted their national standard or merke on the sandy promontory at the entrance of the river, and thence called that place "Ravensore," from the name of their national merke (the "Raven"), and "Ore" (a sandy promontory). So they founded the town of Ravensore, since swallowed up by the sea ; though a Roman city called Pretorium once occupied, as we have noticed before, a similar situation until it was probably engulfed in the same way, and thus ceasing to exist it has puzzled antiquarians as to the site of the place called Pretorium.

The nature of the encroachment of the sea on the Spurn Point may be easily understood by anyone who has seen the successive surveys of the Spurn during a long course of years collected by Edward Wilson, Esq., F.S.A., solicitor to the Trinity-House, Hull, and ultimately laid down by him on one plan, showing clearly that within the last few hundred years alone the promontory of Spurn has constantly travelled westward, by being washed away on its east side and new land laid up on its west side ; so that that which was Spurn in the time of Edward I., when Ravenspurn (which succeeded Ravensore) had a Municipal Charter granted it, is now covered by the ocean waves far out at sea to the eastward of the present Spurn, which still continues to wash away on the seaboard and lay up correspondingly on the Humber side of it, always, however, preserving its old shape.

Those earliest vikings did not succeed in making any permanent conquest in Yorkshire, but in the course of years they returned to the Humber again, and once more planted

the national standard just within its mouth; thus a second time giving (but to a fresh site) the name of Ravensore, not far from the former one, which thenceforth was called "Ravensore Old," or "Old Ravencir," to distinguish it from the new Ravensore.

You may read in Worsoe's "Danes in England," page 54, of the value the Scandinavians placed on their merkes, and at page 57 you will find that the sons of Regner Lodbrog, who entered the Humber with a fleet about the year 890, having marched into the south of England, there suffered a great defeat, in which they lost their national war merke, which they called the "Raven" (Ræfen), which it would seem they had borne with them from Ravensore, as the custom was, into the south, as it was thought to forebode victory to those who fought under it.

The old national merke being thus lost, it would become necessary to procure a new one. This seems to have been planted probably a little to the west of the two former ones at Ravensore, and the town that arose around this third national merke would naturally be called "Frish-merke," that is, "fresh or new merke." This we find to have been the name of a place near the mouth of the Humber, which, with Upsal Ravensore and Ravensore Old, was subsequently submerged by encroachments of the sea.

The promontory on which they all three stood is in form like the spur of a cock, and from the national raven having so long floated there as the Scandinavian merke, they called the promontory "Raven's Spurn," from a Norse word, "Spurn" signifying the spur of a bird. We have, since the submergence of Ravensore, it would seem, dropped the word "Raven," and so only now retain "Spurn Point" for the present name of the end of the sandy promontory at the entrance of the Humber.

Camden mentions Frismerke, Upsal, Tharlthorpe, Redmayr, and Potterfleet, in Holderness; all of which seem since his time to have been submerged or washed away, and all of them bearing Scandinavian names.

In the year 867, Kinquar and Hubba entered the Humber with a "mighty fleet," as the historians inform us. After which the Saxon kingdom of Deira never was recovered altogether by the Saxons, remaining chiefly in the occupation of the Scandinavians; and we are informed that even King Alfred was obliged to leave it in the possession of the Scandinavians, when he drove them from the southern part of his kingdom.

From names given to not a few of the places in Holderness, it has been inferred by many authors that it and the north bank of the Humber was chiefly taken possession of by Norwegians; but that Lincolnshire was seized upon by the ancestors of the present Danes, which latter opinion they infer from the number of towns whose names end in "by," in Lincolnshire greatly exceeding those in the East-Riding of Yorkshire. "Bur" or "By" signifies a town in modern Danish. It must not, however, be forgotten that in those days the Danes and Norwegians all of them spoke old Norse only; so that the word "By" (a town), may not really be any sure foundation for asserting that the settlers in Lincolnshire were from modern Denmark rather than modern Norway or Sweden, although the modern Danes have preserved the use of that word, which the modern Norwegians have to a great extent dropped out of their modern Norse. The word "By" (a town) is, however, still used in Norway as well as Denmark.

In Holderness itself, besides names of places derived from old Norse words, we find names of many places, as with those on the banks of the Humber and the Ouse, transferred, as it were, from places in Norway with which

our invaders were familiar. On a good map of Norway you will find the following places bearing names, that correspond with places in Holderness, or other not very distant parts of Yorkshire, viz., Ripon (Rippen), Ouseby (Huseby), Swine, Creyke (Krack), Fosham (Fossem), Speeton (Spyton), Holme, Olderness, Garton (Garten), Hessle (Hassel), Thorne, Rotsea (Rodsee), Bewholme (Buholm), Sandal, Stoke, Fitling, Boston (Bosten), Hornsea, Hook (Huke), Thorp, Kirkby, Ravendale (Ravndale), Rishome (Risum), Halsham (Halsem), Rise, Sandholme, Harland (Haaland), Althorpe, Newland (Nuland), Thirsk (Thorske), Tranby (Thrandby), and many others.

Amongst names derived from Scandinavian roots, we will first name Sculcoates. The Jarl Skule or Skul was a Dane, the son of Tosti, who was brother of King Harold, and second son of the Jarl Godwin, part of whose estates in the south were submerged in the sea, and are now known as the Godwin Sands.

When King Athelstan drove the main body of the invading Danes out of Yorkshire, he was very ably backed and supported by the above-named Jarl Skule, who, though himself of a Danish family which had been some time then settled in England, fought against his countrymen under the command of Athelstan. The fact being that the old Danish families who had driven out the Saxons from their inheritances, and taken possession of them, had by that time settled down into being English landowners, and were as much harrassed and endangered in their possessions by the new tribes of Scandinavian invaders as the Saxons themselves were. They, therefore, as English landowners, fought against the Danish new comers, and after being successful were rewarded by Athelstan with grants of land.

We learn from history that the Jarl Skule or Skul,

amongst others, obtained additional grants of land in Yorkshire from Athelstan, about the time that monarch granted his celebrated charter to Beverley. We may, therefore, not be far wrong in supposing that part of the lands in Yorkshire so granted to Skule were situated in the neighbourhood of Hull, and having cottages or cots upon them, were thence called "Sculcoates," that is, Skule's cottages.

Skule had a son, a celebrated poet, who resided in Denmark, and his son or grandson ultimately became Skule, king of Denmark.

The name "Danthorpe" (Dane village), tells its own derivation. So does Swine, named after Sweine, king of Denmark, who was a frequent invader of our coasts. On one occasion he was accompanied by Anlaff, sometimes called Olaff, king of Sweden. They took possession of Holderness, and both banks of the Humber up to the Ouse, they and their successors keeping a numerous army there for upwards of two hundred years.

Sweine, like the Saxon Ella, found the necessity of selecting some high land on the shores of the Humber from which he might defy any hostile fleet coming to attack him, either up the Humber or descending the Ouse. Such a position he found at Swanland, so called after him (Sweine's land) when he took up his quarters there, as Anlaby takes its name from Anlaff, his coadjutor, "Anlaffby," or Anlaff's town, he having settled there.

Those who remember Swanland and Ferriby fields before their inclosure, will recollect two remarkable ancient inclosures in the midst of the open fields, called "Ferriby Mounts." Old inclosures in open field lands were, indeed, not uncommon in the immediate vicinity of villages, where they had doubtless been inclosed for the convenience of turning in cattle near to the farm houses; but something particular must have caused the formation of such



old inclosures far away from human habitation, and on inspecting the two just mentioned before the general inclosure, we found them to bear marks of having been ancient Danish camps, established no doubt for look outs or watch camps, as both were so situated as to command from the one end a view of the mouth of the Humber; and the river's whole length upwards, with part of the Ouse, from the other end. Besides those two known as Ferriby mounds or mounts, there was another inclosed field between the Mount and Swanland Mill, and which at the time of the inclosure belonged to Mr. Egginton, also commanding a similar though even more extensive view.

Sweine having his head-quarters at Swanland, and the Scandinavian army having also possession of Lincolnshire, frequent and ready communication between the two armies would be necessary. Hence a ferry was established between his head-quarters in Yorkshire and his army located in Lincolnshire, and the landing places on each side of the Humber were respectively called North Ferriby (that is, North Ferry town), and South Ferriby (South Ferry town), which names they still bear.

Everthorpe is Scandinavian in name. It should be spelled Haverthorpe, that is, "Oat village," or the village where oats are grown, "Haver" meaning oats in the Scandinavian language, and is used to this day by the West-Riding men, whose bread is mainly oat cake, and who call it "Haver Cake." The haversack of our soldiers was originally used to carry oats, and has the same derivation.

Sigglesthorpe seems compounded of the names of two Scandinavian gods—Siggle, one of the titles of Odin, and Tor, another god of the Scandinavians, from whom our fifth day of the week is called Thursday; an instance, by the way, how the vowels are interchanged by different persons when phonetic spelling alone is attended to. It

should be spelled and pronounced Thursday, if its derivation had its due weight. Siggle was, however, a family name in Scandinavia, besides being the name of their god.

The manners, customs, games, &c., of East Yorkshire are many of them similar to those of the ancient Scandinavians, and one cannot but be struck with the coincidence of manners in perusing the "Heimskringla," which is a translation of some of the ancient Norwegian "Sagas," lately published.

Thus, in the seventh Saga, vol. 2, page 222, is an account of Finn and Thorer making up a quarrel, and Finn having proposed terms which Thorer had assented to, the Saga proceeds thus: "Thereupon Thorer came forward, and confirmed what he had said by giving his hand upon it." They then go on board Thorer's ship, where Finn saw two puncheons, and asked what they were. The Saga proceeds: "Thorer said it is my liquor. Thorer then ordered his men to run off a bowlful from the puncheons, from which Finn and his companions got liquor of the best quality."

Is not that the way in which two Holderness farmers would now act in terminating a quarrel? They would shake hands, and have a glass upon it.

In the first Saga, vol. 1, page 251, a custom is described at Hiorard's marriage, thus: "In the evening, when the full bowls went round, as was the custom of kings when at home, or in the feasts they ordered to be made, they drank together, the man and woman with each other in pairs."

Just, we suppose, as Yorkshiremen used at dinners in our younger days to ask ladies to take wine with them, previously to the present French fashion of, handing the wine round coming into fashion.

In chapter 21 of the first Saga, vol. 1, page 231, it is said thus: "King Dyggire's son Dag succeeded him, and was so wise a man that he understood the language of

"birds. He had a sparrow that told him much news, and  
"flew to different countries."

May not this be the origin of the Yorkshire custom, when telling anyone of some act of his previously thought unknown, of commencing the story with "a little bird told me" that it happened so and so.

Our Yorkshire game of "Tig" is most likely of Scandinavian origin, deriving its name from the old Norse "Tegia," to touch. It, you will remember, consists in the player who is out, called "Tig," tiggig (that is, touching,) one of the other players, who is not at the moment touching wood, and who then has to become "Tig" until he tigs some one else.

Hockey is old Norse, and old Saxon, too, for a "hooked stick," and no doubt our Yorkshire game "Hockey," sometimes called "Shinup," which is played by means of a hooked stick and a ball, derives its name from one of those languages.

"Dab and Trigger" seems to be a Scandinavian game. We have already mentioned "Dab" as meaning a blow, and "Trigger" is Norse for "that which is pressed." The game is played by placing a ball, called the "Dab," upon a piece of slanting wood, called the "Trigger," which being struck by the dab, occasions the ball to rise in the air so that it may be hit by the dab and sent a distance, and the greater the distance so much more does the stroke count for. The same game is sometimes called "Knur and Spell." Knur, in old Norse, means a knot of wood, such as occurs in fir trees. A "Spell," in the same language, means a splinter of wood. The Yorkshire game called "Knur and Spell" is played by placing a hard wooden ball, originally no doubt made from a hard knot (or knur) of wood, but now usually made of *lignum vitæ*, upon a splinter of wood cut so as to throw the ball into the air on the fore part of the spell being

struck with a bat, with which afterwards the knur or ball is struck to as great a distance as possible. He who sends it the furthest wins the game.

On the Wolds of the East-Riding the boys employed to tend cattle, sheep, &c., amuse themselves by playing a game called "Morels," for which purpose a figure is cut out in the grass, much in form like the centre part of a "Fox and Goose" board, and the game is played by each party alternately moving small pebbles so as to endeavour to get three in a row, which the adversary tries to prevent. The same game is still very common amongst the Norwegian rustics, and is there, too, called "Morels;" the reason for which in Norway is evident, because there, instead of pebbles, they use cherry stones to play with, and "Morel" is in Norse the name for a cherry. It is clear, therefore, that we have derived our Yorkshire game of Morels from our Scandinavian ancestors, and have adopted their name for the game, although with us it not played with morels, that is, cherry stones, but with pebbles.

A most striking trace of the Scandinavians is found in our manner of keeping Christmas, our customary proceedings at that season in Yorkshire being quite unknown in the south of England, where the Scandinavians never got firm footing; whilst they correspond minutely with the customs of the Norwegians at the same time of the year—customs which, indeed, prevailed there at that season long before Christianity was introduced into Norway.

"Jolner," pronounced "Yolner," was one of the names of the Scandinavian god Thor, and his annual feast was named after him. "Jol," pronounced "Yule," and celebrated at Mid-Winter, nearly coinciding with the time of the Christian Christmas, which has always and everywhere been a time of festivity with Christians. When the Scandinavians were converted to Christianity, they still kept up

their old customs and festivities at Yuletide. No longer, however, in honour of Thor, but of our Saviour's birth; thence also called Christmas. Wherever they settled, they carried both the name Yuletide and the customs of their Yule ceremonies with them. At Christmas, Yorkshiremen burn yule logs and eat yule cakes, &c.

"Beer" is a Scandinavian liquor in its origin, and was so named from "Beer," a berry used originally in brewing it, instead of malt. Beer was much consumed in the Yule festivities, and it was thought so essential to have it good then, that, as appears from the "Heimskringla," one of the ancient Norwegian kings made a law and decree "that in "October everyone should brew some beer doubly strong, "to be drunk at Yule time." Hence arises our Yorkshire custom, still observed where private families brew their own beer, of having a large strong brewing in October. The doubly strong beer ordered to be brewed in October, in anticipation of the Yule festivities, was naturally called "Yule Beer," or as we have it abbreviated in the Yorkshire tongue, "Yal," modernised into our English word "Ale."

We find from the "Heimskringla," everywhere that great feasting and drinking prevailed amongst the Scandinavians at Yuletide, and that Yule logs (so called both in Norway and Yorkshire,) were then burned on their fires. Yule cakes we find also, as with us, were made and presented to friends; Yule candles were burned, and choice viands were consumed like our Christmas cheer. The "Wassail Cup" was sent round from house to house; and so also, in our younger days, children used to go from house to house in Welton and its vicinity, to beg Christmas boxes, carrying a show in a box, which was called a "Vessel Cup," a name we never could understand until we read of this "Wassail Cup" being sent round to friends by the old Scandinavians at Yuletide.

Mr. Matthew, in his "Scandinavian Tour," mentions meeting a woman who repeated to him a verse in common use in Norway at Christmas, which many of our readers will remember having heard in Yorkshire. It was—

"I wish you a merry Christmas,  
And happy new year ;  
A pocket full of money, and a  
Cellar full of beer."

What are now called 'Christmas boxes seem to have been customary with our Scandinavian ancestors, for in the sixtieth chapter of the seventh Saga, vol. 2, page 61, of the "Heimskringla," it is said, "This winter Eyvinal, when at the Yule feast of King Olaf, received goodly gifts of him. Brynindlf Ulfdale was also there, and he received a Yule present from the king of a gold sword."

When very young, we once saw a crowd of men and boys at Welton, bearing about a man sitting astride on a ladder, and preceded by a band of lads beating tin kettles, &c., and shouting out or singing a sort of verse. We were told the man astride of the ladder represented "Bobby Ella, the Sweep," and was "Riding the Stang" for Bobby having beaten his wife. "Stang" is old Norse for "to punish," "to molest," "to vex." Thus, they were then punishing, vexing, or molesting "Bobby" for his cruelty to his wife. A "Stang" also signifies, both in Norse and in broad Yorkshire, a "pole;" thus, "Riding the Stang" means also to ride astride of a pole. We never saw the stang ridden again until many years after that. When at Middleham, one Michael Best, having beat his wife, we witnessed the villagers at night riding the stang for him in a similar manner to what we had seen in our childhood; but the representative of Michael Best, who bestrid the stang, repeated a form of doggerel rhyme before Michael's house, and at all the principal places in the village. We have

forgotten most of it ; but remember, however, the following lines :—

“ Ran a dan dan, upon a tin can,  
 'Cause Michael Best thras'd his woman,  
 He bang'd her, he bang'd her, he bang'd her indeed,  
 He bang'd poor Nell, who stood little i' need ;  
 It was neither with stick, nor stower, nor stean,  
 But he up with his neif\* and knocked her dean.”

In the course of our reading, a few years ago, we met with the very same ceremony described by one of our recent travellers in Norway, as practiced there under the same name of “Riding the Steng,” and for the same purpose ; but there the husband was made personally to ride the stang, and very similar lines to the above were sung by the mob. The author who described it did not seem aware of the “Stang” being ridden in England also, for the same offence. Since we cannot have carried to Norway our Yorkshire custom of riding the stang, to vex or punish a man who has beat his wife wrongfully, it seems evident that the Scandinavians must have brought it to us.

The division of Yorkshire into “Ridings” is a manifest trace of the settlement of the Scandinavians amongst us. Lincolnshire, where they were also settled, was formerly also divided into Ridings, as may be seen from Domesday Book, though it has now ceased to be so for some centuries.

The word “Thing,” pronounced “Ting,” signified with the Scandinavians a “Court.” Thus, their Parliament was their “National Thing,” where laws were made. In Norway each division of the kingdom had its own Thing, where Justice was administered, answering to our County Court. The larger districts were subdivided into third parts, each called a Treding or Triding, from “Tri” (three), each Third

\* Neif is the old Norse word for the fist.

or Triding having also its own Thing or Court of Justice, and to the Thing (Ting) or Court of these Tridings all small causes were referred for decision. No doubt our Scandinavian ancestors, on settling in Yorkshire and in Lincolnshire, followed the plan of dividing these counties like their own districts into Thirds or Tridings, which in Yorkshire were named the East Triding, West Triding, and Nort Triding; but in Lincolnshire, as may be seen in Domesday Book, Nort Triding, Sud Triding, and West Triding.

Such subdivisions and names being unknown to the Anglo-Saxons, must have been established amongst us by the Scandinavians, who had similar divisions in their own country. What we call "Ridings," are properly "Tridings," but the initial "T" has been dropped, owing to it being the termination also of East, West, and North (pronounced Nort), East-Riding, West-Riding, &c.

Those Things (Tings) or Courts were usually held in the open air, in the presence of all the people, whence our modern term "In open court." But the Things (Tings) or Courts held for the election of their public officers frequently lasting for many days, were, for the convenience of the presiding officer and assistants, allowed to be held in a "Hus" or "House" provided for the purpose, and so was called "Hustings;" and at such Hustings we still elect our Members of Parliament. The word "Hustings," however, might also have been used by the Anglo-Saxons, in which language (deriving its origin from the same source as the Scandinavian language) "Hus" and "Thing" bore the same meaning as in the Norse language; but the word "Gemot" was more generally used by the Saxons to signify a Court, so that we doubt not that our word "Hustings" comes to us not from the Saxons, but from the Scandinavians who settled amongst us.



In our younger days, the peasantry used at Christmas to parade the village, not merely as at present as "Ploughboys," but certain sets of them as "Sword Dancers," who danced intricate figures in the midst of drawn swords, contriving, however, never to cut themselves. Now, we find that Worsoe, in his "Scandinavians in Shetland," describes a similar sword dance as practised there, and as having been common amongst the Scandinavian vikings at Yuletide. Thus, we have no doubt our Yorkshire sword dance at Christmas came to us also from our Scandinavian forefathers, and has by degrees degenerated into our procession of ploughboys, as the peasantry became less skilful in the use of the sword, and greater adepts with the plough, until at the present day we never see a sword dance at all, although the ploughboys still often carry swords amongst them, as when the sword dance was formerly practised at Christmas in Yorkshire. The "Morris Dance," copied from the Moors, was practised in the South of England more particularly. It was more of a grotesque nature, and parts of it have also got mixed up with our ploughboy dances; but those parts have no connection with the Scandinavian sword dance as previously practiced in Yorkshire.

The Scandinavians, like the ancient Britons and Anglo-Saxons, raised mounds or tumuli over the graves of great men and warriors, and planted near their graves the upright stones called "Beauta Stones" in their remembrance. Thus, it is said, in Vol. 1 of the "Heimskringla," page 311: "Not far from the churchyard is the mound where King Harold was buried; but his gravestone stands west of the church, thirteen feet high."

Such mounds are now to be seen a little beyond Driffeld, at a place called "Danes' Graves." The stone in Rudston Churchyard is a "Beauta Stone" or "Gravestone" of the description above mentioned. The latter, however,

we had once thought probably to be a British Memorial, since Rudstone is Anglo-Saxon, meaning the "Red Stone," a general descriptive Anglo-Saxon name, which might be given from its colour to the stone by a people finding it there, and ignorant whom it commemorated; but having received the following information, we infer that beyond doubt the Rudston Stone is a Scandinavian "Beauta Stone." In A.D. 1865, a relation of Mr. Huffam, of Hesse, a friend of ours, met a Danish gentleman staying at Scarborough, who inquired of him where he should find a place called Rudston, on the Yorkshire Wolds, where he wished to see a "Beauta Stone" mentioned in an ancient Saga still preserved at Copenhagen, which Saga states, as he informed the gentleman, that a Viking called "Rudd" died of malaria whilst in England, and was buried on the Wolds; and that afterwards his Beauta Stone was sent over from Denmark, and erected at his place of sepulchre, which ever afterwards was called Rudston, having before that borne another name. The Danish gentleman having learned from his friend the locality of Rudston, was at some expense to go and verify the narrative in the said Saga. There is at Rudston a tradition that it once bore another name, "Seaton," we believe; but no one has any tradition about the stone there.

Again, when King Heakon died, it is said, vol. 1, page 346, of the "Heimskringla:" "His friends removed the body to Seaheim, and made a great mound, in which they laid the king in his best clothes, but with nothing else." Another illustration of the Danish graves in Yorkshire wherein weapons are constantly found.

We have also the "Danes' Dyke," near Flamborough, and the very name of that place, as well as the name of Scarborough, are Scandinavian in their root. "Flam" signifies flame, a fire no doubt being kept lighted at Flamborough,

to serve the purpose of our present lighthouse. "Scar" signifies a rock, in allusion to that on which Scarborough Castle stands, and we find in the Sagas mention of a great battle fought there between the inhabitants and certain Scandinavian vikings.

Danish coins have been found in the East-Riding, but few in number, for our northern ancestors seem to have been more careful of their coins than the Romans were, or possessed fewer of them.

As to Scandinavian legends, Worsoe, in his work, "The Danes in England," mentions the Scandinavian spirit "Nok" (our "Old Nick,") and the "Brownies," and gives a Scandinavian legend about one of the latter, who "teased a farmer so much that he resolved to remove to another farm, to get rid of the Brownie; and as he was going with his last load of furniture, happening to look round, he saw the Brownie sitting quietly on the top of the load, who nodded familiarly, saying, 'Now! we flit!'"

Let me, now, give you a story from Professor Phillip's "Yorkshire," who on page 210 mentions his having been in Bransdale, near Kirby Moorside, where he found legends current about a sprite called "Hob." One of the legends was as follows: "Hob was a familiar visitor of one of the farmers, and caused him so much vexation that he resolved to quit his farm. Early in the morning, whilst trailing along with his cart loaded with all his household goods, he met a neighbour, who said, 'So I see you are flitting,' when, in reply, Hob's voice was heard from the churn to say, 'Ay! we're flitting!' Upon which the farmer, finding the removal would not rid him of Hob, turned his horse's head homeward again."

The story is a little varied, but substantially the same as the Scandinavian one in Worsoe's work. Such a removal was called "Flitting" in Norway, and is so still in

Yorkshire. The story cannot have been sent by us to Norway, but they no doubt brought it to us.

Hob seems to have given his name to our Yorkshire term for ghost, a "hobgoblin."

We will conclude these desultory remarks on the traces the Britons, Romans, Saxons, and Scandinavians have left behind them of their former residence amongst us, by the following list of Anglo-Saxon, Norse, and Danish words that occur in the formation of English places :—

Anglo-Saxon.	Norse.	Danish.	English.
Bur .....			A cottage or hut
Cot } .....	Cot .....		A cottage
Cote }			
Leg .....			A district
Leag } .....	Log .....		{ A district being subject to its own peculiar law
Leah }			
Ton } .....	{ Ton (seldom used) .....		A town
Tun }			
Stede .....	Stead .....		A place, a town
Wic .....			A dwelling
Wik.....	{ Wick .....		{ A small cove or bay A tower
Burg } .....	Berg .....		{ A tower A palace A hill
Bearg }			
By } .....	{ Bo .....	By .....	{ A tower A habitation
Bye }			
Ham.....	Heim .....	Hiem .....	A home, a dwelling
Ing .....	Engi .....		A people
Ings .....	Engi .....	Eng.....	A wet meadow
Ford .....			A ford
.....	Fjard .....	Fiord .....	{ A bay, an arm of the sea

Anglo-Saxon.	Norse.	Danish.	English.
Mere.....	Mar .....	.....	A lake
Worth ..	.....	.....	Land, a farm
Dun .....	.....	.....	{ A hill A hall A palace
Toft .....	{ Toft..... Tope .....	.....	{ An inclosure near a house
Keld .....	{ Keld..... Kel .....	Kilde .....	A fountain
Holt.....	Holt.....	.....	A grove
Holm .....	Holme.....	.....	{ An island, or a dry spot in a swamp
Port .....	Port .....	Port.....	{ A port, a gate A fortification
Land ....., .....	Land .....	Land .....	A landed possession
Stræt .....	{ Street .....	.....	A road
Wæringwic.....	{ Wark .....	.....	{ Withernwick A fortification Military works
Weald .....	.....	.....	A forest, a wold
Wald.....	.....	.....	
Wold.....	.....	.....	
Noes.....	Ness.....	.....	A promontory
Wad .....	{ Wad..... Vad .....	.....	A ford
Field.....	.....	.....	A field
Fild .....	.....	.....	
.....	{ Fjeld .....	Field .....	A mountain
Geard .....	{ Gard .....	.....	An inclosure
Ciric .....	{ Kirk .....	Kirke .....	A church
Cyric .....	.....	.....	
Thing .....	Thing .....	Ting .....	A council
Ah.....	A .....	.....	A possession
E .....	{ A .....	.....	Water
Ea.....	{ Ar..... Er..... Ea.....	.....	
.....	{ Oe .....	.....	An island
.....	Ey.....	.....	

Anglo-Saxon.	Norse.	Danish.	English.
.....	Barrow .....	.....	A grave
.....	{ Seat .....	.....	A dwelling, a seat
.....	{ Setr .....	.....	
.....	{ Shaw .....	Skor.....	A wood
.....	{ Scow .....		
Holt .....	Holt .....	.....	A wood
.....	Lund .....	.....	A grove
.....	{ Thwaite .....	Thved .....	A clearing in a wood
.....	{ Thveit .....		
Ac .....	Ake .....	Æg .....	An oak
Withie .....	Withie .....	Vidie .....	A willow
Æsk .....	Ask .....	.....	An ash
Birchie .....	{ Biork .....	.....	A birch
.....	{ Birki .....		
.....	Ris .....	Bog .....	A beech
.....	Hafre .....	Havre .....	Oats
.....	Bygg .....	.....	Barley
.....	Ling .....	.....	Heather
.....	{ Sten .....	.....	A stone
.....	{ Stein .....		
.....	{ Fell .....	.....	A mountain
.....	{ Field .....		
Dal .....	Dale .....	.....	A valley
.....	Dale .....	.....	An allotment
.....	{ Gate .....	.....	A road or street
.....	{ Gata .....		
.....	{ Gada .....		
.....	{ Ore .....	.....	A sandy promontory
.....	{ Eyre .....		
.....	{ Oe .....	.....	An island
.....	{ Eye .....		
.....	Bek .....	.....	A stream
.....	Gill .....	.....	A ravine
.....	Scar .....	.....	A precipice
.....	Den .....	.....	A valley, a plain
.....	{ Yoke .....	.....	A junction
.....	{ Jok .....		
.....	{ Oka .....		
.....	Thorp .....	Drup .....	A village
.....	Gale .....	.....	{ A place in a hollow of a hill
.....	Deelan .....	Deilan .....	{ A division of land not fenced off

Some of the foregoing words are also British, as:—

Ach .....	Near to .....	Cymbric Celtic
Burg, Borough .. ..	A hill or hill fort .....	Gaelic Celtic
Barrow .....	A grave .....	Gaelic Celtic
Cyrch, Cyrohu .....	A goal, a place of resort.	Cymbric Celtic
Llwyn .....	A grove .....	Cymbric Celtic
Dun .....	A castle .....	Gaelic Celtic
Garth ....	A hill.....	Cymbric Celtic

A study of names of places as to their derivation by the help of the above, with the assistance of Norse, Danish, and Anglo-Saxon Dictionaries, will enable most persons to discover the reason of the name having been given to any place by our Anglo-Saxon or Scandinavian ancestors in most cases, when, indeed, the whole name has not been the mere adoption of some well-known name in their own country. The last syllable of the name where found in any of the above columns, will generally be a guide to the nationality of the name, and so point out the dictionary to be consulted for the former part of the name.

Many more traces of the Britons, Romans, Saxons, and Scandinavians amongst us might have been adduced by the Author; but he feels that he has already drawn out this work to a length not unlikely to prove tedious, and that more than enough has been said to prove the points aimed at.



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the 1990s, the number of people in the UK who are employed in the public sector has increased by 1.5 million, from 2.5 million in 1980 to 4 million in 1995. The public sector has become a major employer in the UK, and its growth has been a major factor in the overall growth of the economy.

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